"Maitri-Bhavan"
15, Sir Krishna Rao Road,
BANGALORE-4, South India.

LIBRARY COPY

THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXVIII NOVEMBER 1957 No. 11

"THUS HAVE I HEARD"—

THE FIGHTING-COCKS AND THE TURKEY

Who will contend with me? Let us stand together.
Who *is* mine adversary? Let him come near to me.
—*Isaiah*, L. 8

Give none occasion to the adversary to speak reproachfully.
—*I Timothy*, V. 14

Almost all human individuals recognize the existence of evil in the world and in themselves. The cultured further recognize that evil is circulating in their blood, is making grooves in their brain and is in every throb of their heart. Good and evil create, respectively, the light by which man sees and the darkness which blinds him. We are all like Mr. Doolittle, the dustman in Shaw's *Pygmalion*, who avows that like the rest he is a little of both honest man and rogue.

The modern psychologists and philosophers are still struggling with the problem of the source of evil, of how to make man good. The psychologists of the ancient world solved the problem ages ago. Let us point to but one complete answer, that in the *Gita*, III. 36-43. The constant enemy of man on earth is his own passion. The need for discipline of mind and soul is almost universally felt and many are the methods put forward, one of them being that in the above passage just referred to.

While all cultured individuals admit that they should fight the Adversary, groups of men—classes comprising a single nation, or nations living and labouring side by side with other nations—do not seem to recognize the need for discipline. In disputes between, *e.g.*, capital and labour, the self-discipline which curbs selfishness and rules out retaliation is not even thought of. Similarly, at this hour, two big powers, the U.S.A. and the U.S.S.R., contending for supremacy, obstinately pursue the way of violence and

retaliation, each ignoring its own inherent defects and vices. National and political-party self-examination and self-purification are not even thought of; but unless self-introspection is used and self-righteousness curbed, and the interest of the whole of humanity is set higher than national self-interest, their fate will overtake nations and parties as it did the two fighting-cocks in Robert Dudley's fable :—

Two cocks of the genuine game-breed met by chance upon the confines of their respective walks. To such great and heroic souls, the smallest matter imaginable affords occasion for dispute. They approach each other with pride and indignation, they look defiance; they crow a challenge, and immediately commence a bloody battle. It was fought on both sides with so much courage and dexterity; they gave and received such desperate wounds, that they both lay down upon the turf utterly spent, blinded, and disabled.

While this was their situation, a turkey, that had been a spectator of all that passed between them, drew near to the field of battle, and reproved them in this manner: "How foolish and absurd has been your quarrel, my good neighbours! A more ridiculous one could scarcely have happened among the most contentious of all creatures, men. Because you have crowed perhaps in each other's hearing, or one of you has picked up a grain of corn upon the territories of his rival, you have both rendered yourselves miserable for the remainder of your days."

In national and international politics the opposing parties will do really effective work for humanity as a whole if they will apply in even a small measure discipline to exorcize the Adversary within. Parties sitting *round* the table, *determined* to solve world problems and using introspection with detachment, will soon come to see that every political problem has its ethical side. By moral insight born of moral discipline they will make it possible to agree with the national or political adversary or social opponent.

Classes in a nation are composed of individual citizens: each nation is composed of individual men and women. The interests of the nation come before those of any class in that nation. Similarly, the welfare of the whole human race is vital for the welfare of each and every nation. The hands of the Clock of Destiny clearly point to the emergence of the United World. No single nation, neither the U.S.A. nor the U.S.S.R., can bring contentment and enlightenment to its own citizens without considering the welfare of humanity. A welfare state does not exist to display its own prowess in a competitive world but to promote the welfare of its citizens. That welfare is dependent on the welfare of the human race.

Cultured individuals recognize this truth; and by right effort they can and should compel their respective governments to recognize its importance in corporate life. The technique of achieving this is Love

which understands. A sense of justice is not sufficient, nor is a sense of patronage. The Grace of Super-Nature manifests the mighty magic of the visible—bountiful and beautiful. Men must learn to copy Super-Nature, learn to labour in harmony: minerals support the vegetable kingdom, vegetation sustains the beast and the bird. Super-Nature is ever performing sacrifice —a *Nitya Yagna*. By copying that, the individual can gain emancipation and enlightenment. And a concourse of cultured individuals can influence nation states to seek emancipation from national pride and selfishness for the Greater Glory of Man.

SHRAVAKA

GANDHIJI VERSUS LENIN

Dr. Radhakrishnan, India's Vice-President, visited Peking and on September 19th spoke to China's Legislative Assembly. His tactful but pointed remarks before the totalitarian State Legislature on respect for the individual are of value to all countries. "The vision of democracy is respect for the human being." The real and fundamental difference between the democratic and totalitarian States lies in respect or lack of it for the feelings, the opinions and the power of the citizen. World conditions compel even democratic Welfare States to disregard in numerous ways the rights and privileges of the human individual; this is due to the working of the totalitarian States such as Russia and China where the liberties of thought and speech are denied to the citizen. Furthermore, these totalitarian States persist in proselytizing the citizens of democratic States.

India has a peculiar mission at this hour: it must protect its millions of citizens against the insidious influence of the propaganda of totalitarian States. Russia and China claim the right to propagate their doctrines in non-totalitarian areas like India, and who can deny them that right? But the strength of totalitarian States does not lie in their false ideology practised at home and propagated abroad. It lies elsewhere: in the extent to which democratic States have fallen prey to totalitarian notions in their own polity. Within each man there is a Hitler and a Lenin; within each State there is the practice of Hitlerism and Leninism. To what extent are democracies and welfare States tinged with autocratic totalitarian ideologies?

Fortunately the world has the grand example of Gandhiji, whose precepts unequivocally and emphatically uphold respect for the human individual. Gandhiji also believed in the value of propaganda; but conversion by knowledge and love, not by forceful and compulsory proselytism, was his method. The whole world has before it the Spiritual and Moral ways of Gandhiji and the mechanistic and tyrannical methods of Lenin. Each individual must choose with courage, each citizen must raise his State to a real democracy or degrade it to abject autocracy. The best way to enhance respect for the individual is for the individual himself to educate himself in the methods of Right Living.

WILLIAM BLAKE

BORN 28TH NOVEMBER 1757: DIED 12TH JULY 1827

I care not whether a man is Good or Evil; all that I care
Is whether he is a Wise man or a fool.

—BLAKE in *Jerusalem*

William Blake, one who is very much delighted with being in good company. Born 28th November 1757 and has died several times since.

—Inscription in the *Autograph Album of William Upcott*

It was, I believe, on the 7th of December that I saw him last. I had just heard of the death of Flaxman, a man whom he professed to admire, and was curious to know how he would receive the intelligence. It was as I expected. He had been ill during the summer, and he said with a smile, "I thought I should have gone first." He then said, "I cannot think of death as more than the going out of one room into another." And Flaxman was no longer thought of. He relapsed into his ordinary train of thinking. Indeed I had by this time learned that there was nothing to be gained by frequent intercourse. And therefore it was that after this interview I was not anxious to be frequent in my visits.

—From CRABB ROBINSON'S *Reminiscences*

I

WILLIAM BLAKE

A RADIANT MAN

[**Mr. R. L. Megroz,** himself a poet as well as a dramatist, a critic and a biographer, brings out in this article the "rare magic" which William Blake, poet, creative visionary, artist and craftsman, had at his command. Not the least striking testimony to the quality of his vision was "the radiance of the man" whose happiness adversity could not destroy.—ED.]

Even in a whole book one would probably fail to include just and adequate criticism of the meanings and the influence today (which is the sum of the meanings we can find) of William Blake. In a brief article here, it is perhaps most useful to note what appear to be the essential truths about the great creative craftsman, visionary artist, poet and revolutionary critic of society during the Industrial Revolution.

He was born in London and died in London. He lived and worked in London nearly all his life, and never left his country, even to visit Rome, as many of his artistic contemporaries and friends did. Some of these were loyal and helpful friends, but his most devoted friend was his wife, whom he married in

1782; an uneducated girl, Catherine Boucher, whom he taught much, even to paint like himself on occasion, and to help in preparing his copper-plates and coloured illustrations. They lived in hard-working poverty, but in spite of a critical awareness of what was going on in the world, and not infrequent indignation and anger, Blake's imagination was concentrated on another world that fused a conscious judgment of day-to-day appearances with the dramatic imagery of dream: in effect he created a visionary reality that offered a contrast to the false values of contemporary society.

Admired by a few, Blake was not successful in the worldly sense; nevertheless those who were in contact with him as friends admired not only his astonishing achievements but the radiance of the man whose happiness was not destroyed by adversity.

Nowadays a good library will offer you a bewildering number and variety of books on Blake, but for steering a way through a great diversity of opinions—sometimes perhaps too adulatory, and often inconsistent with others—there remains the still indispensable first biography, published in 1863, the "life" by Alexander Gilchrist and Gilchrist's widow, with contributions by D. G. Rossetti and William Rossetti. In the 1906 and subsequent editions annotated by W. Graham Robertson, this editor sums up the best opinions of half a century ago in an admirable Introduction, and refers to a reading of the biography thus:—

> For us, who look down the years and see the Poet-Painter a dim and giant figure, clothed with the mantle of dreams and moving in Vision "above the light of the Morning Star," it is good to learn from one in touch with those who had seen him and spoken with him as he lived his beautiful, happy life, a man amongst men.

Robertson anticipated some of the wisest of later comments, and though the terminology to express our thought may have become less simple, Robertson's statement reminds us of many keys to Blake.

Since Blake's career began as a practical engraver (in the academic sense he was "uneducated") his "life amongst men" comes before the more tremendous aspect of this visionary genius. Moreover, when he was troubled as to how he could publish his wonderfully illustrated *Songs of Innocence* and *Songs of Experience,* lacking the money to have them printed, he actually invented a method by which he could write the text by hand and paint the decorations and engrave both together on plates. He printed from these plates himself, in various colours—a laborious process which resulted in the loveliest combination of text and illumination by the same author ever made. The *Songs* were to prove the chief and earliest vehicle of his poetic fame, though

the number of copies was so small that they were almost not published at all, and were rescued later, as were many Blake paintings, by the luckiest of circumstances for posterity.

According to Blake, the invention of his original method of printing text and pictures together was seen in a vision during sleep, when the figure of his dead brother Robert came to him and solved his problem. As opposed to the loose rhythmic prose and frequent incoherence of the Prophetic Books, in which usually only his decorative illustrations had a recognizable form, there are wonderful lyrics of a technical perfection as well as an imaginative power seldom equalled in poetry. It is a rare magic that can give you both a song and a profound metaphysical kind of poem in the same few verses, as we have in the famous "Tiger, tiger, burning bright, in the forests of the night." Yet it is essential Blake, the creation of a man that stupid or wicked fools denounced as a madman. Blake's wonderful craftsmanship at its best required severe intellectual control, though it is true that some of his drawing and much of the text of the Prophetic Books, as well as miscellaneous jottings, are either like careless notes or incoherent with urgently crowding ideas. The fact that much critical study in this century has made the obscure Prophetic Books comprehensible, mainly by tracing the meanings Blake attached to various names and other symbols, indicates that there was a logical meaning for each vision, and also that the fundamental ideas all belong to the grand visionary whole of Blake's thought. His incoherence was a fault none the less, though due to passionate feeling and haste—a failure of the artist unable to control powerful inspiration.

Contradicting a comment on the "fancy" in his pictures as being "in the other world, or the World of Spirit," Blake wrote to a friend that this was not his intention, for "Whilst living in This World [I] wish to follow the Nature of it." Besides Michelangelo's power, his naturalism also appealed to Blake, on whose drawings of ancient themes, such as the Creation, the influence of the great Italian painter is frankly revealed. But what astonishes, even today, is Blake's frequent transmutation of a characteristic theme of Michelangelo, such as the image of the Deity stretching down to touch Adam into life, which in Blake became the Biblical Elohim's creation of an Adam whose human body is being evolved out of the serpent form coiled around it above chaos, and under the Deity's hand. But it is less the hand than the face of the Deity, and also that of emerging Man, which express Blake's intuition. There is radiant anguish and foreknowledge in the Creator's, and the fear and nobility of dawning consciousness in the human crea-

ture, whose mien seems to reflect something of the Creator's grandeur. In many pictures for universal themes, as in the illustrations to the Book of Job, Blake unites what we may conveniently term spiritual knowledge with natural forms that belong to the familiar world of appearances. Instead of trying to escape this world he penetrated like a seer to realities which most religions, especially in the East, have taught are veiled by the world of phenomena.

Such reflections bring us to the verge of subjects requiring far too much space. Besides, Blake maintains a duality of vision throughout. He hated physical science and materialistic philosophy, but lovingly sought truth in natural forms, and most pungently condemned society, not so much for greed as for blindness to the remediable evils of degrading want and the brutal enslavement of children. As for religion, Blake's was a combination of elements from the Orient and the Western world, most remarkable in a self-taught artist-craftsman and poet who lived from 1757 to 1827 where the Industrial Revolution first developed to change a world which, if any better now, owes the fact largely to practical, creative visionaries like Blake—and how few there are!

A book could be compiled of Blake's proverbs and many other aphoristic statements, which are so endlessly diverse that it is difficult to choose a concluding quotation that is as characteristic of Blake as any other could be. I find the following among many in *Marriage of Heaven and Hell* where he describes a vision of Isaiah and Ezekiel:—

If the doors of perception were cleansed, everything would appear to man as it is, infinite.

For man has closed himself up, till he sees all things thro' narrow chinks of his cavern.

R. L. MEGROZ

I assert for myself that I do not behold the outward creation. "What," it will be questioned, "when the sun rises, do you not see a round disc of fire, something like a guinea?" Oh! no! no! I see an innumerable company of the heavenly host crying—"Holy, holy, holy, is the Lord God Almighty." I question not my corporeal eye, any more than I would question a window concerning a sight. I look through it, and not with it.

—WILLIAM BLAKE
(1757–1827)

II

IN OUR ERA OF CHAOS

WILLIAM BLAKE POINTS THE WAY

[**Professor V. de S. Pinto**, the Chairman of the William Blake Bicentenary Celebrations, heads the Department of English in the University of Nottingham. He has made a useful contribution to these Celebrations by editing a special Volume—*The Divine Vision: Studies in the Poetry and Art of William Blake.* In this essay he submits with cogency his conviction that Blake's teachings offer a basis for spiritual Religion, by which men and women of our era can live and find security and happiness. These teachings show how the transformation into the complete man can be effected. Our contributor writes about the failure of the prevailing politico-economic ways to produce a happy society; also the failure of the Churches. This applies to the Orient also. Party politics, totalitarian tendencies, creedal religions, are not creators of peace and harmony; they add to the chaos, increasing fear and hatred. Let us

> Hear the voice of the Bard
> Who, Present, Past and Future, sees;
> Whose ears have heard
> The Holy Word
> That walk'd among the Ancient Trees.

Thus wrote our Bard, introducing his *Songs of Experience.*—ED.]

The world crisis of the mid-twentieth century is something very different from the old clashes between rival nations or groups of nations competing for territory or trade. The world is now divided into two great camps. One of these is dominated by the inhuman totalitarian religion of Communism, the strange offspring of the teaching of Karl Marx grafted on to the traditions of Byzantine bureaucracy and the Czarist police state. This religion retains Marx's Messianism, his vision of an earthly paradise to be enjoyed by a classless society. But this Messianism has become transformed by the genius of Lenin into a dogmatic creed which adds the proviso that the vision can only be realized if mankind submits to the absolute rule of a ruthless minority, the so-called "dictatorship of the proletariat." This means in practice the dictatorship of the leaders of the Communist Party regarded as the sole authentic interpreters of the proletarian will. The essence of this Marx-Lenin religion is the denial of the spirituality of man, which is classed as a bourgeois illusion, coupled with the assertion that the material world is the only reality. It includes the necessary implication that man is a mere mechanism, for practical purposes part of the great mechanism of the Communist State (Karl Marx's prophecy that the State would "wither away" being conveniently forgotten).

This Marx-Lenin religion is having a great success. It has built a mighty industrial state in Russia and it is building a second one in China. It has an enormous attraction for the peoples of backward and undeveloped countries to whom it offers liberation from poverty and oppression. The fact that *this "liberation" will be accompanied by political and intellectual slavery often passes unnoticed* because such peoples have never known political and intellectual freedom.

Among the free peoples of Europe and America, however, the Marx-Lenin religion has hitherto failed to make much headway. These peoples have known the blessings of political and intellectual freedom and are not inclined to exchange it for the vision of the Marxist paradise. They are the leaders of the other great camp, the camp of Democracy. Have they a religion that can compare as a driving force with the Marx-Lenin religion? It may be answered that they have Christianity. But Christianity, if we understand by the word the Christianity of the churches, is now only the religion of a minority in the free countries. It is associated with an ecclesiastical tradition and a belief in supernaturalism which the great majority, including most of the best minds, cannot accept.

Yet it was Christianity, the essential teaching of Jesus, which created a free society. And that society, with all its imperfections, is based on the Christian ethic with its respect for the individual, conceived not as a mechanism but as a child of God, a unique soul with unlimited potentialities and its supreme duty of love. That ethic underlies the Western conceptions of equality before the law and government by consent of the governed, and is now being translated, clumsily enough yet with a remarkable degree of success if we take into consideration the vastness and daring of the experiment, into the ideal of economic freedom—through the machinery of the Welfare State. *But this democratic civilization for all its wonderful achievements is suffering from a profound spiritual malaise.* As C. G. Jung has written:—

> Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments.[1]

What is needed is a dynamic reinterpretation of the central message of Christianity which the churches, by their very nature, and being tied to a dogmatic supernaturalism, have failed and will always fail to provide. The significance of the teaching of William Blake, the English poet, painter and prophet, the bicentenary of whose birth is being commemorated this

[1] *Psychology and Alchemy.* By C. G. JUNG. Collected Works, Vol. 12, p. 11.

year, lies in the fact that it is in its essence a reinterpretation of Christianity. It offers the idea of spiritual religion, which could be of the highest value to the West at this turning point in world history.

The teaching of William Blake is in many ways the exact antithesis of the doctrines of Marx-Leninism. On one point, indeed, Blake would have joined hands with Karl Marx: he was as horrified at the condition of the poor in the early stages of industrialism as Marx and Engels were, and he denounced the inhumanity of the new capitalist society with a fervour that any Marxist could approve:—

Is this a holy thing to see
In a rich and fruitful land,
Babes reduc'd to misery,
Fed with cold and usurous hand ?

Is that trembling cry a song ?
Can it be a song of joy ?
And so many children poor ?
It is a land of poverty ![2]

I wander thro' each charter'd street,
Near where the charter'd Thames does flow,
And mark in every face I meet
Marks of weakness, marks of woe.

In every cry of every Man,
In every Infant's cry of fear,
In every voice, in every ban,
The mind-forg'd manacles I hear.

How the Chimney-sweeper's cry
Every black'ning Church appalls;
And the hapless Soldier's sigh
Runs in blood down Palace walls....[3]

They mock at the Labourer's limbs: they mock at his starv'd Children:
They buy his Daughters that they may have power to sell his Sons:
They compel the Poor to live upon a crust of bread by soft mild arts.[4]

The Marx-Leninist remedy for the state of affairs represented in these lines is revolution to be brought about by the class war. Blake supported the French Revolution wholeheartedly, because he saw in it a new upsurge of the Christian ethic of love and the purifying fire of the imagination. But he came to see that revolutionary violence only produces new tyranny:—

The hand of Vengeance found the Bed
To which the Purple Tyrant fled;
The iron hand crush'd the Tyrant's head
And became a Tyrant in his stead.[5]

Violent revolutions destroy Bourbons and Romanoffs only to replace them by Napoleons and Stalins. At the end of his life Blake distrusted all political movements:—

I am really sorry, to see my Countrymen trouble themselves about Politics. If men were Wise, the Most arbitrary Princes could not hurt them. If they are not wise, the Freest Government is compelled to be a Tyranny.[6]

Actually he was a revolutionary in a much profounder sense than Marx. He saw that it was useless to make political and economic changes without radically changing

[2] *The Poetry and Prose of William Blake.* Edited by GEOFFREY KEYNES. (The Nonesuch Press, London. 1927.) pp. 66-67, "Holy Thursday."
[3] *Ibid.*, "London," p. 75.
[4] *Ibid.*, "Jerusalem: II," p. 470.
[5] *Ibid.*, "The Grey Monk," p. 118.
[6] *Ibid.*, "Public Addresses," p. 629.

the individual mind. He would have entirely agreed with Aldous Huxley's Brunto Rontini:—

> There's only one corner of the universe you can be certain of improving, and that is your own self....So you have to begin there, not outside, not on other people. That comes afterwards when you've worked on your own corner.[7]

The disastrous effects of starting as the Marx-Leninists did on the outside were evident when the whole vast machine of Russian Communism was placed under the control of a Stalin. The idea of a Class War would have been wholly repellent to Blake. He never thought in terms of classes (he hated all abstractions) but of individuals.

At the very outset of his career he laid the foundations of a doctrine that contradicted both the mechanico-materialism of the revolutionaries of his own day (Marx's predecessors) and the supernaturalism of orthodox Christianity. In his little tract called *There Is No Natural Religion* (*c.* 1788),[8] he counters the commonly accepted belief that "Man cannot naturally Perceive but through his natural or bodily organs" with the statement that "Man's perceptions are not bounded by organs of perception; he perceives more than sense (tho' ever so acute) can discover." This is a claim that there is a power of vision in the human mind over and above sense perception. The part of the mind that possesses this power is called by Blake the "Poetic or Prophetic Character." He writes:—

> If it were not for the Poetic or Prophetic character the Philosophic and Experimental would soon be at the ratio of all things, and stand still, unable to do other than repeat the same dull round over again.

No words could summarize more pregnantly the dilemma of twentieth-century man. By denying the "Poetic or Prophetic Character" and attempting to live solely in the scientific character (*i.e.*, in Blake's eighteenth-century language, "Philosophic and Experimental") he feels the endless boredom of repeating "the same dull round over again," whether he lives in Soviet or capitalist-controlled industrial society.

But man not only has perceptions; he also has desires. If he only had cognizance of the world of sense perception, his desires would be limited, but Blake claims that they are unlimited: "The desire of Man being Infinite, the possession is Infinite and himself Infinite." He proceeds to equate this "infinite" desire, to some extent perceived by man, with God. "He who sees the Infinite in all things, sees God. He who sees the Ratio only, sees himself only." Blake's "ratio" is the abstraction formed by reason from sense impressions, which, he argues, is simply a reflection of the limited human self.

[7] *Time Must Have a Stop*. By ALDOUS HUXLEY. pp. 82-3.

[8] *The Poetry and Prose of William Blake*, pp. 147-8.

The conclusion is a reinterpretation, or, as modern theologians would say, a "demythologizing," of the Incarnation: "Therefore God becomes as we are, that we may be as he is." For Blake the Incarnation of God in human form is not a unique event which took place in Palestine at the beginning of the Christian era, but a process which takes place constantly in every human being when the Infinite in the human mind is united with the Infinite in the external world through the imaginative vision. At the end of his life when Henry Crabb Robinson questioned him about the divinity of Christ, Blake replied, "*He is the only God.*" But then he added: "And so am I and so are you."[9]

Karl Marx rejected religion as an opiate of the people. The God whom Marx rejected was the anthropomorphic God of the churches, and that God was rejected just as emphatically by Blake under the name of "Nobodaddy" (*i.e.*, the father who is Nobody). But Blake had a far profounder insight than that of Marx. In place of Nobodaddy (the "Gaseous Vertebrate" of Haeckel) he offers a God who, in Keats's words, can be "proved on the pulses," the Divine Humanity. He constantly insists on the identity of God and Man; "God only Acts and Is, in existing beings or Men."[10] "The worship of God is: Honouring his gifts in other men, each according to his genius."[11] "God is Man and exists in us and we in him."[12]

Is Blake's God then merely a subjective experience? For Blake this question would be meaningless. His God or "Infinite" is both in the human soul and in the external world,[13] "For everything that lives is Holy," he declared at the end of *A Song of Liberty*. Through a long process in the development of human consciousness, human beings have come to feel themselves entirely separated from things which are regarded simply as pieces of matter. This process was reaching its culmination in the nineteenth century.[14] Blake teaches that men must learn to "participate" in the external world as primitive man did, though on a new level. This is for Blake the formation of the complete man who is the Divine Image and it is achieved through the creative power which he calls the imagination:—

The Eternal Body of Man is The Imagination, that is, God himself, The

[9] *On Books and Their Writers.* By HENRY CRABB ROBINSON. Edited by Edith J. Morley (1922). p. 3.

[10] *The Poetry and Prose of William Blake*, p. 188, "The Marriage of Heaven and Hell."

[11] *Ibid.*, p. 191.

[12] *Ibid.*, p. 820, "Annotations to Berkeley's 'Siris.'"

[13] Indian readers will here recognize at once the doctrine of the Upanishads that "Brahman is Atman!" Blake certainly had some knowledge of the Hindu scriptures from the translations of Sir Charles Wilkins and Sir William Jones.

[14] *Saving Appearances* (1957). By OWEN BARFIELD.

Divine Body...Jesus; we are his Members.[15]

This is the reinterpretation of Christianity that is needed by the modern world which can no longer believe in mythological beings but must have a religion. Blake very truly said:—

Man must and will have Some Religion: if he has not the Religion of Jesus, he will have the Religion of Satan.[16]

This saying has been aptly and terribly verified in modern times by the rise of such Satanic "religions" as Nazi-Fascism, Marx-Lenin-Stalinism and Apartheid-Nationalism. Blake's teaching presents religion not as allegory or dogma but as psychological truth:—

I know of no other Christianity and of no other Gospel than the liberty both of body and mind to exercise the Divine Arts of Imagination....The Apostles knew of no other Gospel. What were all their spiritual gifts? What is the Divine Spirit? is the Holy Ghost any other than an Intellectual Fountain?... What are all the Gifts of the Gospel, are they not all Mental Gifts? Is God a Spirit who must be worshipped in Spirit and in Truth and are not the Gifts of the Spirit Every-thing to Man?...What is the Life of Man but Art and Science? is it Meat and Drink? is not the Body more than Raiment? What is Mortality but the things relating to the Body which Dies? What is Immortality but the things relating to the Spirit which lives Eternally?[17]

Blake was a great psychologist before the modern science of psychology existed. He anticipated many of the discoveries of modern psychoanalysis though his methods were those of an artist, not of a scientist. Having no vocabulary for the purpose, he had to invent mythological names to express mental realities just as Freud had to invent such names as the "Superego," the "Id" and the "Censor," and Jung the "Animus," the "Anima," the "Shadow" and the "Collective Unconscious." Blake's simplest psychological scheme is the division of the mind into two parts which he calls the "Spectre" and the "Emanation." These correspond roughly to Jung's Animus and Anima. The Spectre is the abstract, rational, selfish part of the mind thought of as a male power and the Emanation the imaginative and unselfish part, thought of as female. Modern man is under the dominion of the Spectre and this leads to repressions which Blake, like Freud, regards as the chief cause of unhealthy mental states:—

Those who restrain desire, do so because theirs is weak enough to be restrained; and the restrainer or reason usurps its place and governs the unwilling....He who desires but acts not, breeds pestilence....Sooner murder an infant in its cradle than nurse unacted desires.[18]

[15] *The Poetry and Prose of William Blake*, p. 580, "The Laocoon Group."
[16] *Ibid.*, "To the Deists," p. 498.
[17] *Ibid.*, "To the Christians," pp. 535-6.
[18] *Ibid.*, "The Marriage of Heaven and Hell," pp. 182-5.

Abstinence sows sand all over
The ruddy limbs and flaming hair,
But Desire Gratified
Plants fruits of life and beauty there.[19]

The Spectre is identified with the selfhood. This is the evil, false personality that lives among abstractions. When it is in control, the Emanation is a source of maddening torment, which would now be called psychosis:—

My Spectre around me night and day
Like a Wild beast guards my way.
My Emanation far within
Weeps incessantly for my Sin.[20]

In imaginative states Spectre and Emanation are united and then man knows the joy of creation, achieving his true personality, which Blake calls "Identity." The identity is the sum total of a man's creative acts, his real character which emerges when he discards the masks which institute the selfhood. Much more elaborate, indeed far too elaborate to be described in any detail in a short article, is Blake's fourfold scheme. This is based on eternal principles or functions which he calls the "Four Zoas." These represent roughly Reason, Imagination, Instinct and Emotion. In their true state they are contraries, that is, essential elements in human nature which should be in a state of creative tension. "Without Contraries," Blake wrote, "is no progression."[21] The Fall, according to Blake, is due to the corruption and denaturing of the Zoas so that they become Negations or destructive forces instead of Contraries. All this is worked out in much detail in Blake's great narrative poems: *Vala or The Four Zoas, Milton* and *Jerusalem*. Closely connected with the doctrine of the Four Zoas is the doctrine of the Fourfold Vision described in the famous lines in Blake's letter: To Thomas Butts, dated November 22, 1802:—

Now I a fourfold vision see,
And a fourfold vision is given to me;
'Tis fourfold in my supreme delight
And threefold in soft Beulah's night
And twofold Always. May God us keep
From Single vision and Newton's sleep![22]

The single vision is the abstract vision where reason is functioning inhumanly, alone. This is "Newton's sleep," the vision of the pure scientist or mathematician, perhaps unjustly despised by Blake. The "fourfold vision" is that of the poet-prophet, where all the functions of the fourfold man are brought into play and he sees "into the life of things."

The difference between Blake and the psychoanalysts is that their work is wholly descriptive and analytic. Blake's is based on a positive ideal, that of the complete Man or integrated psyche, which he identifies with Jesus. It is sometimes falsely said that Blake, in his exaltation of the Imagination, de-

[19] *Ibid.*, "Fragments,' p. 99.
[20] *Ibid.*, "Poems from MSS.," p. 105.
[21] *Ibid.*, "The Marriage of Heaven and Hell," p. 181.
[22] *Ibid.*, "Letters, 23," pp. 861–2.

spised and rejected the intellect. Nothing could be more untrue. His therapy for the disintegrated psyche is self-understanding.

He wrote: –

Men are admitted into Heaven not because they have curbed and govern'd their Passions...but because they have Cultivated their Understandings. The Treasuries of Heaven are not Negations of Passion, but Realities of Intellect....The Fool shall not enter into Heaven let him be never so Holy.[23]

Self-understanding comes from the practice of art. Art, which is Blake's word for all creative activity, liberates man from doubt and anxiety and unites him with the Divine Humanity. "Prayer," he writes, "is the Study of Art," and "The unproductive Man is not a Christian, much less the Destroyer."[24]

Middleton Murry truly wrote that Blake "gives back to Christianity all the heroic magnificence which it has lost."[25] Such a Christianity would cease to be the "local thing" of the churches as Thomas Hardy called it in *The Dynasts*, and would become "the Everlasting Gospel" summed up by Blake in his great unfinished poem with that title in the famous words spoken by the Divine Humanity:—

> "If thou humblest thyself, thou humblest me;
> Thou also dwell'st in Eternity.
> Thou art a Man, God is no more,
> Thy own humanity learn to adore,
> For that is my Spirit of Life.
> Awake, arise to Spiritual Strife...."[26]

Blake, whose work was ignored by his contemporaries, is coming into his kingdom in the twentieth century. His teaching, if the West would listen to it, could effect that reconciliation of religion with humanism which was the unfulfilled dream of the Renaissance and could form a bridge between the Christian tradition of the West and the wisdom of the ancient East. Such a synthesis would provide the basis for a world civilization strong enough to offer the positive and convincing answer to the Marxist challenge which the West has so far failed to find.

V. DE S. PINTO

---

[23] *Ibid.*, "Vision of the Last Judgment," pp. 549–50.

[24] *Ibid.*, "The Laocoon Group," pp. 580 and 582.

[25] *William Blake.* By Middleton Murry. p. 24.

[26] *The Poetry and Prose of William Blake,* "The Everlasting Gospel," p. 138.

III

WILLIAM BLAKE AND SPIRITUAL DEMOCRACY

[**Mr. Victor Rienaecker** rightly condemns the "godless materialism" due to modern science; in precipitating it organized religions—in the West, the Christian Churches—have played a major part. Unless this is clearly perceived no real benefit will come to the modern world, which needs a religion not to believe in but to live by. In Blake's poetry and in his illustrations we find ideas which enable a man to create his own religion—discarding the sordid and the low and developing the mind of beauty and the heart of moral strength.—Ed.]

My purpose is to show, if I can, how close to the human problem Blake was in his day, and how important, nay, vital, it is for us to take to heart his ideas and his remarkable insights.

There are two main points arising out of Blake's work which are of special interest and application to us. One is his attitude to religion and the other his attitude to art.

The modern movement away from religion towards a godless materialism which has resulted from the tremendous advances of the physical sciences, of the sinister significance of which Blake was acutely aware, has become even more pronounced in our day than it was in his. This irreligious movement, stretching to the boundaries of the entire so-called civilized world, has been noticed and deplored by a number of contemporary thinkers and publicists and calls for our closest attention and watchfulness.

Blake, throughout his life, consistently sought to make men aware of the World of the Spirit, and the existence of "principalities" and "powers" undreamed of by the material scientist. If we have the patience to study Blake's work, we will soon be brought face to face with the idea of Divine manifestation and the absolute reality of a World of the Spirit underlying, overlaying and interpenetrating through and through at all points the world of sense.

As to the second point: Blake's attitude to art. The great difference to notice between Blake's notion of the high function of art and our present-day more shallow one is that for him Art was Religion and Religion was Art; while for us art is mostly a matter of "Art for Art's Sake," and not even, as Emerson would have it, "for God's sake."

Our age has divided the cosmos and the consciousness of modern man into two distinct hemispheres of matter and spirit, body and soul, the temporal and the eternal, the secular and the religious. That great schism has produced, on the one hand, a secular materialism and a

scientific atheism run riot, and, on the other hand, a quasi-spirituality destined to run to seed. There ought to be a return to the original Christian conception of the essential oneness of matter and spirit, time and eternity, life and death. We are witnessing another "Fall of Man," a breakdown of that wholeness which is also true holiness.

Our need today is to realize why the very signs the nineteenth century took as proofs of inevitable progress—"...many shall run to and fro and knowledge shall be increased"—were taken by the writer of the Book of Daniel as a sign of the last days, the days of spiritual darkness. The truth is that it is not ignorance and poverty and weakness, those old enemies of man, that now threaten Western civilization; on the contrary, it is knowledge of godlike magnitude, wealth on an unprecedented scale and power of the most titanic order—all the goals in fact which Western man has pursued so single-mindedly and ruthlessly during the recent centuries—that have brought Western civilization to the brink of disintegration and disaster.

Today we must recognize our dilemma and face our obvious danger. We must choose the road to life, which of old was called the road to salvation and which now seems also the only road to human survival. We need more knowledge still, but of a different kind from the fragmentary, un-co-ordinated triumphs of science. We need more wealth, but wealth measured in terms of spiritual values rather than those of material gain or aggrandizement. We need more power, but the power to control, to restrain, to deny, in direct proportion to our increased opportunity to disintegrate, to maim and to destroy. But, above all, we need more knowledge of the Power of the Spirit; for without the wisdom that comes only from a willingness to renounce, we shall never qualify for the riches of the Spirit. Where our ancestors sought power, we should seek wisdom to harness power to worth-while ideals and purposes; where our predecessors were interested only in ways and means, we should concern ourselves with ends and aims.

Blake must have had a strong foreboding of the direction in which civilization was drifting. He certainly correctly diagnosed the cancer of materialism that is eating into the heart of mankind. Our misplaced faith in the physical sciences has made us misunderstand the nature of human society and the individual. But by our overvaluation of physical power and scientific truth we have paid the same price that Faust had to pay when he made his bargain with Mephistopheles; we have surrendered our souls to the devil. By identifying ourselves with the infallibility and omniscience of physical science, we imagine we can escape all personal, moral responsibility.

Therefore our first duty is boldly

to take our bearings; not by nearby landmarks, but by the points of some reliable, spiritual compass. In order to correct one's watch, one should not depend upon local clocks, but refer to astronomical time as established by the world's great spiritual observers—the great prophets and seers of history, and Blake was of their company. For, although none perhaps has uttered the final word about man's life and destiny, nevertheless each visionary, in his way and turn, has sought to reset the compass of man's spirit for its voyage upon the stormy ocean of life.

Clearly the time has arrived when we should apply our energies and resources to other ideals and purposes than to those of mere physical comfort and convenience. We must make the Kingdom of the Spirit a reality in the world of everyday existence. We must redirect our energies, now largely being drained away in joyless recreations, infantile pursuits and senseless work, along channels that will fertilize the whole of life and make bloom yet undreamed-of flowers of spiritual fulfilment.

The truth of human life, as Blake saw it, was that the mysterious and overwhelming experience on which the various religious creeds have been erected is fundamentally inexpressible, except perhaps by "Art." And even art's attempt to express it of necessity takes on a more or less personal and biased form. But of one thing we may be certain, a sense of the unity of all religions needs to be based upon actual experience and practice, of both *being* and *doing*; it cannot grow out of the soil of set doctrine or prescribed belief. A dogma is as powerless to teach the truth as a stone thrown against the head is to instruct the mind.

Blake found the Christianity of his day altogether too rigid and restricted for healthy growth; he believed it should be bedded out in the open air of life. The Christian Gospel must adapt itself to the changed conditions of modern times; it should find new expression in terms more appropriate to our present state and spiritual requirements. Blake's teaching would seem particularly suitable to fill our spiritual vacuum today; for most of us would agree on the need for self-transcendence through love, for compassion towards all sentient life and for an altogether new conception of sin. A religion based on a fundamental misconception of the problem of sin and evil will never suffice for modern man. What Blake attempted was to set forth his private experiences and intuitions in the light of a truly Christianized religious faith. He held that *each man's unique spiritual angle of vision should be respected, because it might prove to be of the widest human significance.*

Blake's loyalty to the original spirit of the teaching of Jesus

naturally set up in his mind violent opposition to the static formulations created by ecclesiastical orthodoxy which, in his opinion, stressed the letter at the expense of the spirit. Blake never spoke with more conviction than when he said, "All Religions Are One" and again, "all Religions...have one source." No utterance has been more truly helpful than that all the different religions of the world should be regarded as separate branches all stemming from one central spiritual trunk. In the opening words of *All Religions are One,* "the faculty which experiences" would seem not to refer to one of the five senses but to what Blake calls elsewhere the creative power or the "Imagination," by which he meant that man, in addition to his ordinary faculties, has another faculty, more usually called intuition, which can directly know, rather than know about, the things which are spiritual and not sensual. And this supra-sensual faculty is the true faculty of direct perception which transcends the scientific method of sense observation. This latter method is the rational or evil way of knowing, as opposed to the imaginative or good way of Blake's world.

VICTOR RIENAECKER

THE WELFARE STATE

An important and constructive contribution on the Welfare State was made by five able and patriotic leaders in a symposium on the subject held at Bombay under the chairmanship of Shri K. M. Munshi. Fundamentally, for whose welfare does the State exist? For its own growth in power and prestige or for the good of the people? A caustic remark by Shri Munshi contains a true thought:—

> Under the cover of the slogan of Welfare State, some men glibly speak the language of the democrat, but cheerfully walk in the footsteps of the tyrant.

Dr. C. P. Ramaswami Aiyar emphasized that there were three principal concerns of a real Welfare State: Public Health, Education and Employment. These would naturally make the masses the real beneficiaries of the Welfare State; and thus only would true democracy emerge—a government by public opinion resting on mass education and mass propaganda.

Shri B. Rama Rao stated that "it was futile to think of Western standards in evolving a Welfare State"; while in Shri K. K. Shah's concept there should be "no lack of incentive to private effort." Shri A. D. Gorwala was right in complaining that even 25 per cent of the people "were not able to have the barest minimum quantity of food." Professor B. R. Shenoy said that the "traditional Indian concept" was wholly antagonistic to a garrison or police state. He wanted the people "to be constantly on the vigil" against excessive stress on successfully implementing the Second Five-Year Plan, for such undue stress was "an inherent danger to the concept of the Welfare State."

The more the subject of the Welfare State is discussed, the better for the Government and the people.

BUILDING THE NEW INDIA

[This study of the role of social service in the building of the New India concludes the series of articles by " **A Student of Theosophy,**" of which three have been published in our previous issues. One of the best features of the Second Five-Year Plan, as of its predecessor, is the planners' recognition of the people's indispensable part in its success. The strength of national planning in this country rests on its recognition as a co-operative undertaking in which Government officials and the people stand shoulder to shoulder in a common effort for the common weal. All well-considered efforts to ameliorate misery are commendable but especially those which, as in this case, strengthen and express the sense of human brotherhood. We are convinced, indeed, that higher and nobler conceptions of public and private duties lie at the root of lasting material as well as spiritual improvement. If it succeeds in arousing in the people the appreciation of such concepts, the Plan may succeed beyond the planners' highest dreams.—ED.]

IV.—THE ROLE OF SOCIAL SERVICE

With changing times come changing needs in social welfare services, though the basic needs in health, education, housing, etc., remain fairly constant. The attainment of Independence ten years ago found India faced with an assortment of many needs in the welfare fields. The Prime Minister said well that the entire Government of India had now, in a sense, become a social welfare agency.

The Directive Principles of State Policy laid down in the Indian Constitution prescribe that "the State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life." The nineteenth-century concept of *laissez-faire* has been discredited in many countries. The emphasis has shifted to the ideal of a Welfare State. The primary functions of the State today prominently include the promotion of its citizens' well-being.

It is this function of the State under a new ideology that the Prime Minister has in mind when he presses the urgent need for the introduction of a new social order which alone can preserve the freedom of the country, achieved after a hard struggle. The social policy appropriate to that just social order has been detailed in the Directive Principles already mentioned (Part IV of the Constitution of India).

The State, according to these Constitutional provisions, is required to direct its social policy towards securing for the citizens, men and women equally, the right to an adequate means of livelihood; equal pay for equal work; protection against the abuse and exploitation of workers' economic necessity; the

protection of their health and strength: and the protection of children and youth against exploitation and moral and material abandonment. Within the limits of its economic capacity and development, the State is required under the Constitution to

make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement and in other cases of undeserved want.

The State is also required to make provision for just and humane conditions of work and for maternity relief. It must endeavour to secure to all workers work, a living wage and conditions of work ensuring a decent standard of life. The State was called on to endeavour to provide within ten years of the promulgation of the Constitution free and compulsory education for all children until they should complete the age of fourteen years. The State was also enjoined to consider it among its primary duties to raise the level of nutrition and the standard of living and to improve public health. It was besides called on to endeavour to bring about prohibition of the consumption—except for medicinal purposes—of intoxicating drinks and of drugs injurious to health.

It became the task of the National Planners to translate this policy into concrete social services and into activities for the welfare of various underprivileged and weaker groups. In pre-Independence days social welfare activities were predominantly the sphere of voluntary agencies, supported chiefly by private donations. The Central and State Governments have now accepted the responsibility of assistance, encouragement and expansion of welfare efforts, as an integral part of India's national development plans. The Government of India set up a Central Social Welfare Board to function under the Five-Year Plan for the promotion and provision of welfare services. Specific functions have been assigned to the Board, one of these being the co-ordination of social welfare activities, so as to maximize their benefits. In collaboration with the State Government the Central Board has organized State Social Welfare Boards throughout the country. The Five-Year Plan envisages the full utilization of the many voluntary welfare agencies, emphasizing the significance of their role in a democratic State, in partnership with the State and the State agencies.

In India, as in other countries, these voluntary social welfare agencies cover a wide though somewhat undefined field and play a special role in mobilizing financial support and man-power resources for welfare activities. They constitute, as it were, the private sector in welfare work. The extent of the support they can give is, however,

limited. An increasing responsibility of the State is to synthesize the social-welfare programmes directly sponsored or financially aided by different State departments and agencies. Along with this there is the need so to channel public assistance to welfare work that the funds provided from public revenues will go the farthest way possible in relief of the socially weak and needy groups.

This is being achieved by the Central Social Welfare Board. Special groups or Committees set up by the Board have studied the problems of unprotected groups, like women, children, the handicapped and others, on a many-sided front. Much of the aid given from the funds at the disposal of the Board for preventive and rehabilitative measures is channelled through voluntary organizations or agencies, seeking dynamic citizen participation, in the welfare programmes sponsored from public funds. This is no less important for the Board's welfare extension programme than in the Community Development projects and the National Extension Service schemes.

Recognizing the limited nature of welfare services in rural India, the Board decided to fill in the gap by organizing welfare extension projects, one in each district in the country during the first Plan period, the number of which is to be quadrupled under the Second Plan. The fundamental aim is that women and children in Indian villages shall be ensured the minimum services essential to their well-being. Such services should be designed to meet the fundamental needs, such as maternity and ante- and post-natal care, social education, and instruction in a useful craft like spinning, sewing or embroidery; and for children, facilities for play and recreation, basic education, the prevention of malnutrition and undernutrition and the stimulation of a healthy interest in their surroundings, which would protect them from undesirable influences. These services are to be implemented with the active co-operation of voluntary women social workers constituted into Project Committees and assisted by paid social workers like Gram Sevikas, craft assistants and midwives or *dais*, drawn as far as possible from among the village population. It is intended that these welfare activities should be complementary to and not duplicate or overlap activities in the Community Development blocks or other rural welfare programmes of the State Governments.

The Planners are aware of the difficulties in implementing this programme as they themselves admit :—

The growth of social services in any country is necessarily a slow process. Its principal limitations relate to the magnitude of the community's resources and the lack of trained personnel and of organizations devoted to social welfare. In the field of social welfare,

personnel provided by the Government or by public authorities generally represent only a nucleus for drawing into the service of the community the voluntary labours of large numbers of private individuals.

The experience gained under the First Five-Year Plan has shown, however, that resources provided by public authorities in money and personnel can go a long way in stimulating community effort and invoking voluntary service. Naturally the programme under the Second Plan has been enlarged. The outlay on social services under it is about twice the provision made for these in the First Plan, although, aside from the reduced provisions for the rehabilitation of displaced persons, the proportion which expenditure on social services bears to the total outlay on development in the public sector is maintained. The role of social services in bringing about greater equality of opportunity and so strengthening the social and economic structure is thus fully recognized.

As the context of social work has changed from the mere alleviation of distress or relief of want into efforts to enrich life and endow it with new meaning and value, the basis of social work also has undergone a progressive change. It is no longer based on the idea of charity but is recognized as a duty owed by society to its own underprivileged sections. The aims of a Welfare State must naturally include the reduction of economic inequalities and the minimizing of the difficulties of the lower-income groups. The concept of a Welfare State is vitalized in India by the planners' assigning to the Government itself large responsibilities for promoting social security, designed to combat what Lord Beveridge described as "the five giants in the path of social progress—want, disease, ignorance, squalor and idleness."

The first thing that is remarkable about this new concept of a Welfare State is its considerable impact on the minds of the people, especially in the villages. There is plenty of evidence illustrative of the new attitudes which have inspired the people in recent times. It is not only that there are in villages and towns today many schools, hospitals, sanitary facilities, new projects and plants, where none of these existed before, but that the common man is realizing his own strength and responsibility. While till recently he was thinking in terms of "my problems," today he regards them as "our problems," and seeks collective solutions for them.

This is the silent revolution going on all over the country—the great task of rebuilding India which may truly be regarded as a sublime undertaking. The various projects which are being executed in different parts of the country, for the lasting welfare of the masses, are the new shrines from which the people are drawing fresh inspiration. Prime Minister Nehru said with visible

emotion, inaugurating the Bhakra-Nangal Canal system: "These are the new temples of India where I worship." True to Carlyle's dictum, "work is worship," Nehru declared:—

> These are sacred places, where people invest their sweat and blood and suffer and endure for the common weal.... These places make the noblest temples, gurdwaras, churches and mosques to be found anywhere and I feel more religiously minded when I see these works.

The Prime Minister referred to the same subject again recently in inaugurating at Trombay the atomic reactor poetically christened "Apsara" (a heavenly nymph). Trombay faces, across the water, the Island of Elephanta with its cave temples, and the Prime Minister did not miss drawing the contrast between the old and the new, separated by a sweep of centuries. He pointed out that man could not live by bread alone, neither by reactors nor by tradition as is enshrined in the Elephanta Caves. "Both have their places," he concluded. "Any person who ignores either of them misses an element of life."

A STUDENT OF THEOSOPHY

WORLD CITIZENSHIP

The crying need of the hour is a strong sense of world citizenship. The concept is not new; however, it is only in recent times that earnest and organized attempts have been made to promote global thinking. The July issue of *Toward World Democracy* (News Bulletin of the World Council for the Peoples World Convention, 55, Rue Lacépède, Paris) in its thought-provoking opening article, considers the implications of World Citizenship. In addition, it gives news about the efforts to adopt a "world-view" and to think in terms of humanity in various countries of the world.

World citizenship does not consist in mere "benevolent sentiments." It implies a definitely positive attitude, an attitude embracing all men, irrespective of their race, colour or religious views. Democracy, in the fullest sense of the word, must be established on the world level before world citizenship can become meaningful.

There is increasing realization that economic freedom is no less important than political freedom. Professor Josué de Castro, one of the founders of the World Association Against Hunger, rightly claims that, "for the major part of humanity, the most urgent problem is not war, nor communism, nor the cost of living or taxes: it is the problem of hunger." Starvation breeds many ills. Food, which is one of "a trinity with air and water," must be provided for the hungry millions before we can expect them to exercise judgment regarding right and wrong and realize the vital need for "One World."

A Peoples World Constituent Assembly representing the men and women of the world equally is still a vision, but how long it remains only a hope rests in the hands of the world's enlightened countries.

A NEW KIND OF AWARENESS

[In this thought-provoking article, an American, **Mr. Carl Christian Jensen,** approaches the realization of human solidarity from the angle of Gestalt psychology. Every man is a unit in many groupings, simultaneous or successive, of varying degrees of integration and of permanence. Gestalt psychology concerns itself with these groupings or patterns and their interplay.

The submerging of the personal self-consciousness in the group consciousness, however, especially if that group be a mob, is surely not a step towards the superconsciousness to which Mr. Jensen refers at the outset. The highly class-conscious or race-conscious or nation-conscious individual has often but enlarged the limits of self-interest. Integral thinking of the highest type demands first the intellectual recognition of universal unity. ("Through the countless rays proceeds the life-ray, the one, like a thread through many jewels.") And then, the sensing of that unity, which is the death of selfishness.—Ed.]

Not only in physics and physiology, but also in psychology and sociology, integral thinking has in recent years gained ground. And, though it has not swept us off our feet as did psychoanalysis in our youth, yet its universality has been established as firmly as that of inferential and inductive thinking. It is a new kind of awareness, as far from the self-conscious as is the subconscious—a sort of superconsciousness, and a leap up the scale of human evolution that is fairly sudden, like mutations in biological evolution.

As yet integral thinking appears more like flashes of intuitive wisdom that is hard to define. This paper is a modest attempt at describing this new kind of awareness by popularizing a few of the main *Gestalt* laws, hoping that my readers may be lured into the psychology of Werthéimer, Koffka, Köhler and their students for scrupulous exactness. My emphasis is that of the essayist, not that of the scholar.

Today we are hardly in any danger of backsliding into a former state of animal evolution. We are, however, in danger of becoming captives, of becoming a race of robots, in one of the many blind alleys that lurk along the road of human evolution. We are custodians of old cultures, and we are creators of ever new cultures. The past would be lost without man, the inventory. The present would be lost without man, the inventor. Without enough of the inventor, we are apt to stratify. Without enough of the inventory, we are apt to fly off at a tangent. It is the method of learning that matters, the method, I repeat, whether we be in pursuit of the past or the present.

We make the past more and more real, because our mind reshapes the senseless picture puzzles that lie buried helter-skelter in layers of lost civilizations. We make the present more and more real by shaping

things that never were in shape before. A steam engine is more real than a heap of raw ore, because a steam engine is ore reshaped by the human mind. For the same reason, a cathedral is more real than unquarried rock. A melody is more real than the shrieks and patter in the jungle. A play is more real than the pages in a dictionary. Mathematics is more real than hit-or-miss guesses. A proper democratic government is more real than anarchy. A firm faith is more real than flickering fears and doubts that becloud and sometimes destroy the mind.

There are many kinds of inventors. The Supreme Court is said to be an American invention. In rhetoric, the word invention means the finding and sifting of material for a literary undertaking. A certain piece of music is called an invention. Emerson said that one must be an inventor to read well. A mental fabrication is called an invention, meaning a lie of a sort. And the sceptic would insist that literature is just that, or the arts, or religion.

Persons and minds are inventions, too, shaped and reshaped by our masters and by our individual efforts. One person is more real than another person, and one mind is more real than another mind. In our schools and colleges the common run of educators is apt to praise and reward the shallow memorizers. And in our shops and offices we are apt to value others solely by their skills and manners and looks. And we are apt to exploit these traits in others.

If we grasp the inner structure of a melody, we shall sense the meaning of words such as that one person is more real than another. Music is shaped, not through outward fads that are artificial and short-lived and unreal, but through an inner organic whole that is artistic and lasting and real. Likewise we cannot measure human qualities, such as honesty, merely by summing up a man's traits. If we are but a sum of traits, we are empty. Then we are but layers of adaptation, and this is mechanism, of which the extreme is a robot.

There are critics who view our modern society as a weird cavern that grows more monstrous the more it corrodes and that eventually will be buried by its own caving-in. There are still other critics who view the hardened heart of man as the cause of all our social ills, certain that the wrath of God will shove humanity *en masse* down the chute of doom into the smelter. Certain calamitous critics view our society as stratified social layers that paralyze our industries and make our courts deaf and mute and blind, that strangle and muffle our schools and make our political machines odious, our churches stale and dank, our press fulsome and insipid.

But we might also compare our so-called social stratification with a frosty field in February, which dynamite might plow and harrow, but

which thaw winds and spring sun by peaceful means and effortless will soften up for man to till again. Who would deny that society is organic, as much alive as a forest? It might be that the seasons of culture, which thwart and force social growth, are not unlike the solar rhythms of summer and winter, and are still more like the much longer rhythms of nature's evolution. Our auxiliary limbs and auxiliary senses, with which culture has equipped us, remind us strangely of the less and less sluggish limbs and senses by which nature has equipped life.

We might also call society a work of art. The statesman is like the composer of a symphony, which the conductor must train his skilled orchestra to play. And not only the skilled orchestra, but gradually the unskilled audience as well. The audience may not become brilliant musicians, yet may partake in the humming of the themes, till each person becomes so musical-minded that he knows the symphony by heart and follows the conductor's baton with the same thrill of function and freedom as the skilled musician. To be antimusical is like being antisocial; both are unnatural and akin to insanity.

The gifted leader vitalizes his group, as a conductor does his orchestra, or, like an inventor, he combines essential parts till they work together as a whole. This endowment of shaping and reshaping a group of persons is a gift like that bestowed on all inventive minds. Even a humble housewife is such a creative nucleus when she fashions something beautiful and good, and therefore real, within her family. And for this reason one family is more real than another family, and one society is more real than another society.

Men have led their group to freedom by tramping on other groups and have been blind to a still larger freedom. Yet there have been true liberators who envisioned a more harmonious form of human life than that shaped by force. There have been creative minds in the larger sense, like the great masters of literature and art and science, of philosophy and mathematics and history. They have aimed at an economy of freedom that would hold the group together from within, instead of its being held together by terror from without. In a real democracy we find the same inner urge that we find in the forest, that grants to all parts both function and freedom. A dictatorship may be more orderly, but it is the order that we find in a prison, a sort of inorganic deadly order, which is social stratification.

Egocentric persons do not move about too smoothly; they mess up the social field both for themselves and for others. They crave form like all other human beings, but in terms of their own ego instead of in terms of the field. The falsetto

voice in a choir grows unpleasantly conspicuous to others, though the voice may echo within the self-adoring ego like that of a virtuoso. Art demands an unselfish frame of reference. And, since life is an art, society demands a frame beneficial to all.

Some of those who do not play a fair game grow into monsters, strong enough to force society to sing their own selfish tune. But mostly they are weak and prefer to hum their tune alone. The wanderer, the drifter or the hobo shuns society. The Bowery vagrant has been shooed off the field by drink and disease and other disintegrating factors. Some are sore at womanhood and sulk in the wilderness. Some try to find peace away from greed and fear, "from the greed for fame and pleasure and wealth, from the fear of blame and pain and want."

There is the recluse or hermit—the intellectual dreamer in solitude. He is less conspicuous than the volatile fanatic, whether the fanatic is pulling back by force those who seem to him to move too fast, or pushing forward by force those who seem to him to stay put. The apathy of the recluse is less annoying than the furore of the fanatic, and so he has not been given a label unless it be a complimentary one—such as "Lone Eagle." He turns his back on the rest of us, whether we be hell-bent or we be clippering in stages towards heaven. He dwells on his own egocentric clearing, instead of cultivating a parcel within the social field.

The one egocentric type who is really dangerous is the one who aims at depriving us of our freedom. This is the radical as well as the religious fanatic, both of whom, as history amply proves, are mass killers. Today, however, the religious fanatic has lost his punch. Yet there is still the terrorist of reaction, who is busy as a brake to stall us all, blind to certain social institutions being obsolete and needing to be discarded. And there is the terrorist of revolution, who is busy as a steam roller running amuck on the mountain side, blind to the value of social institutions that are good and that should be sustained.

Many an egocentric type was frustrated in childhood or in youth, some because of want and insecurity; others craved play and adventure, still others craved praise; their talents fell short of their craving for fame; still others starved for affection. Among these we also have the crank, who craves to turn things, and who does much of our creative work. He forgets himself. "It is by self-forgetting that one finds."

Many of us have been caught in the maelstrom of a political riot, a labour riot, a race riot, a religious riot or even a scholarly riot. A mob of rioters is stubborn and uncompromising. There is a feeling of invincible strength and an impulsive

urge towards action, and the action is seldom constructive. Our posture becomes belligerent, and even our "weak sisters" bristle.

The mob follows certain slogans; the mob's reasoning sinks to a lower level than that of the average individual; the mob is deaf to arguments and easily lured by a leader. Emotions are intensified, often there is an outburst of rage, and there are mainly violent feelings; there is ruthlessness. The mob spirit is as contagious as a plague, even to the outsider.

Why do we misbehave like that? Some say that a crowd simply goes crazy as an individual may, that the mass mind and the individual mind are similar, that the crowd reaches a psychopathic stage of acute obsessions similar to that of an obsessed individual. Others say that it is an epidemic, a contagious mental disease, that we are victims of suggestions which bring about mass hysteria till a vicious cycle traps us.

Others say that there is a factor of inertia in the mind of man, that we loathe to decide for ourselves, and will rather follow the crowd and be herded by a leader, that we all feel a profound joy in mass demonstrations, that we are fascinated when our herd stampedes. Others say that we act from our subconscious, that the crowd situation supplies us with an outlet for repressed desires and repressed resentments.

Others say that mob spirit shows our "natural" behaviour, that it is a regression to our normal primitive level, that our cruelty is instinctive and covered only by thin layers of culture, and crops up behind the bulwark of the mob where there is safety and sanction. Others say that the "*libido*" explains crowd behaviour, that there is a minor mob situation each time two persons fall in love, that falling in love means repression, which is a sort of hypnotic fixation, that a pair of lovers are obsessed by an erotic drive, and that a mob is obsessed by a monstrous erotic drive.

These answers do not fully satisfy. When we become one with a mob, we are not really selfish, for we feel impelled to guard society against injustice, and we have a sense of justice even though we are cruel and ready to lynch. We want to remedy evil, though our own power of evil grows with our blind belief that we are in the right.

A totalitarian *régime* is akin to a mob situation. By both censorship and propaganda dictators narrow the outlook and insight of their people and point at things that arouse rage, so as to glorify their own selfish aims. Censorship is like the sun going down and leaving behind a black night of ignorance. Propaganda is like a searchlight at night and with no constellations to navigate by, but pointing at one single object at a time. Nothing can lead a nation astray, or an

organization, or a family, as swiftly as a searchlight of propaganda herding the group through a starless night of censorship and ignorance.

Political riots, labour riots, race riots and religious riots are more or less caused by this same law of the mind which dictators, small or big, use—the narrowing down of our insight and outlook. And so, on our travels along the road of human evolution, it is wise not to ignore the shutters of our mind. An open mind never runs amuck.

Whenever we walk in a city park, we dare not speak to strangers for fear of being snubbed or misconstrued. But if the stranger happens to be taking his or her dog out for an airing in the park, it seems easy to start a conversation. Or when we carry our fox terrier into the subway train, women feel free to talk. They pet our dog cooped up and restless in his wicker basket. They ask questions about his pedigree, and soon we are conversing about their own dog's pedigree and we are no longer strangers.

It is the small things that turn strangers into friends. An umbrella during a shower, a cigarette in the train, a glass of honest water during a hike, introduce strangers unobtrusively and without suspicion to one another. These are frames of reference that are universal. A common enemy unites strangers, and so does a catastrophe. A fire in the neighbourhood thaws the ice in a city block of self-conscious neighbours, who have not spoken one word to one another in twenty years.

A peaceful household is turned into turbulent confusion when a stranger knocks at the gate or rings the doorbell late at night. The watchdog barks furiously, the wife runs about wild-eyed, the children talk in frightened whispers, the husband is provoked at his own misbehaving heart. Distrust of strangers is deep-rooted, even among animals. A flock of geese will greet a stranger with vehement hisses and outstretched necks. And when a goose is let into the barnyard to replace one that has been lost, the flock welcomes her at first with arrogant pecks and pinches.

The masked man causes terror both among children and grown-ups and even among animals. He arrives incognito, he is a stranger, he lies in ambush behind his mask, his face is hidden, and so he is no longer a person. He is like a night prowler whom we dread and who arouses our anger. Even the masked clown we ridicule and treat maliciously though he entertains us. We view him as we do the vacant idiot or the caged monkey that we cannot quite reach and that we tease because we are safe and superior.

Men on the frontiers in America are always toting a gun. In olden days it might have been because of wild animals or retaliating Indians. Today it is still the practice, especially in the Southwest. And yet

wild animals and Indian braves are extinct. Out there in the cattle country man feels less sure of himself and therefore less sure of others. His sight is contorted because his eyes find no anchorage. The horizon far in the distance is too vague a frame of reference. He imagines things, and he feels small and so he totes a gun.

And yet in the wide open spaces a stranger is treated humanely, more so perhaps than in the city. A stranger is seldom denied lodgings if he passes by a ranch at dusk. And there is a curious saying there, intended as a courtesy but based on suspicion and on a desire to find the stranger's frame of reference. "What may we call you, Stranger?" It would not do to ask about his name directly. The stranger might be an outlaw and have reasons of his own for dodging identification. A stranger is accepted where he finds work more readily than in the neighbourhood where he finds lodgings. Work builds up a common frame of reference. When the stranger finds himself a job, the boss is anxious to know about his background. The boss will soon enough discover the stranger's skill. But he is skittish unless he gets at least a glimpse of his background. He mails out a form letter, as during the war: "Has the applicant ever been suspected of arson?" A simple "No" clears the fog. Not so in the neighbourhood where the stranger lodges. He tries to be friendly, but children shun him, the menfolk ignore him. That is, unless he finds himself a dog. Then, somehow, he is no longer a stranger. For his dog introduces him to other dogs, and they in turn introduce him to their masters and even to their mistresses.

Nothing aggravates us more than when someone rocks the plank upon which we are crossing a brook. In crossing the brook, the plank bends pliantly to our steps. We may hop and caper and the plank yields receptively to our mood. But if someone else capers on the same plank that we are crossing, we lose our balance. Then the plank is no longer true to us. Nor can we cross the brook on more than one plank simultaneously, not unless they are nailed together.

We have been on excursion steamers where mobs of passengers rushed back and forth across the deck, and where deck hands dragged sandbags back and forth to counteract the listing. The responsive boat is a plank that yields to aggression. The sea is also a plank, but it yields to other rivals than the buoyancy of the hull, the grip of the propellers and the rudder's gentle shove. A hurricane might come stomping down from the Caribbean to violate the bond between sea and steamer.

CARL CHRISTIAN JENSEN

(*To be concluded*)

NEW BOOKS AND OLD

Being and Nothingness: An Essay on Phenomenological Ontology. By JEAN-PAUL SARTRE. Translated and with an Introduction by HAZEL E. BARNES. (Methuen and Co., Ltd., London. lxvii+636 pp. 1957. 50*s*.)

The appearance of this work in an accurate and fairly readable English translation should present a challenge to those British philosophers who, with a large number of their American colleagues, regard metaphysical statements and arguments as meaningless. What should they do with a book like this? To refuse to attempt to read is hardly an adequate response. At the worst, it must provide a rich store of "nonsense" for analysis and exposure. At best, if a meaning can be read into it (and already highly competent critics claim to have succeeded in this), it points to the need for a reassessment of the possibilities of metaphysics and ontology.

Sartre himself is a peculiar mixture of scholarship and originality, of the academic and the creative. His chief philosophical indebtedness is to Hegel and Heidegger; and, if his work should lead to a revival of interest in Hegel, or even only in Hegelian methods, it would have achieved a lot. He has also a knowledge and understanding of Marxism and a willingness to assess it sympathetically that is rare in the West: indeed he has recently argued that Marxism is the only system of thought "valid for our time." To all this he adds a psychology as unconventional as Freud's but much indebted to it; looking in psychology toward some sort of synthesis of Marxism and psychoanalysis.

Just to mention these authors and topics is to confront oneself with the self-contradictions inherent in Sartre and his thought-self-contradictions, which he would acknowledge since he is, of course, a dialectician. Thus his sympathy with Hegel and Heidegger seems to be in conflict with his criticisms of academic metaphysics; while his own abstract speculations are opposed to the anti-metaphysical emphasis in Marxism and indeed in psychoanalysis.

I am satisfied that the most important contribution of Sartre's Existentialism is his emphasis on man's capacity for *choice* as the core of his humanity. This emphasis is related to the antithesis of being and nothingness in that, according to Sartre, without the conscious human being the world would be an undifferentiated plenum. It is because man is a purposive and selective being that the otherwise undifferentiated Being becomes a plurality of significant *instruments* (here both Pragmatism and Marxism are drawn upon). In an important sense then, each of us can be said to create his own world. But "Existentialism is a Humanism": there is, after all, a sense in which one can speak of a common humanity, especially if one is enlightened by the Marxist gospel. There are no right and wrong choices but there are "authentic" and "non-authentic" choices; and Sartre seems to have decided (in spite of his present hostility to party-Communism) that in our day authentic choices will point to the support of Marxism.

In this book Sartre is not, of course, primarily concerned with social or political theories or ideologies; if he deals with them it is only in so far as his general account of the human situation bears upon them. Nevertheless, in reading it, it is worth while to bear in mind that the author regards Marxism as a "valid" ideology; and Marxism illustrates his practical emphasis, his concern with choice and action, which the ab-

stract language of much of *Being and Nothingness* might conceal.

There is much here to interest those trained in Oriental philosophy, as indeed the very title will indicate. And there is much to challenge Christians and theists generally—as in Sartre's rejection of theism or any sort of transcendent creationism. Man alone is creative, he claims, though, paradoxically, man is "thrown into the world." In spite of its contradictions, or perhaps because of them, this may come to be regarded as a great book; perhaps even as a great religious book since it paints so vividly the grandeur and misery of the human condition.

D. J. McCracken

Rainer Maria Rilke: Creative Anguish of a Modern Poet. By W. L. Graff. (Princeton University Press; Oxford University Press, London. x+353 pp. 1956. 48*s*.)

The controversial genius of R. M. Rilke is here seen in a broad perspective. The author, who is Professor Emeritus of Germanic Languages at McGill University, sets himself against the idolizing worship as well as against any prejudiced dislike of Rilke. He interprets the forces which went to produce the poet. In doing so the author illustrates a saying by Marcel Brion that "it ought not to impair our ultimate praise of a beautiful carpet, that we stop now and then to examine its reverse side."

It is the vulnerable poet Rilke who is the centre of the above monograph and who throughout his life seems to have remained a child. Key words such as "saints," "angels," "dolls" and "puppets," etc., reveal the power of his inmost experience and creative imagery. In these days when the problem of beauty and truth is being discussed with such seriousness as if Goethe or Schiller had not existed, it is important to stress the fact that every creative artist works intuitively and that Rilke's visionary reflections do not develop simply by systematic analysis and scientific contemplation but remain according to the author

> steeped in sensuous experience which is by many underground channels connected with childhood dreams and adolescent ambitions.

The author's scope is clearly limited to an interpretation of the creative anguish and to an understanding of the roots of the poet's personality. The study of Rilke's imagery and poetic vision is, therefore, not the main concern of the book.

W. L. Graff's work contains many pertinent observations about Rilke's ambiguous attitude to art, life and religion, and the paradox of the three key-figures: the angel, the dolls, the child—Rilke's favourite symbols of "sheltered happiness and frightful loneliness." There is also a fascinating chapter on art and on mysticism, to which Rilke was prone and which certainly blurred some poetic images, but the "form-giving magic" of Rilke's self-absorbed world instinctively separates him from the spirit of a Franciscan monkhood.

The author's views on Rudolf Kassner's conception of the term "*Innigkeit*" (innerness) and of sacrifice and on Rilke's own views and misinterpretations of those terms are most enlightening. The bibliography, though extensive, could be enlarged considerably, particularly as regards form problems.

A. Closs

2500 Years of Buddhism. General Editor: P. V. BAPAT. (503 pp. Cloth, Rs. 6.00; Paper, Rs. 3.50); *Buddhist Sculptures and Monuments*. Twenty Plates. (Re. 1.50, 3*s*., 50 cents); *Places of Buddhist Interest*. (52 pp. 50 *naye paise*, 1*s*., 15 cents) (Publications Division, Ministry of Information and Broadcasting, New Delhi. 1956); *The Light of Asia*. By SIR EDWIN ARNOLD. (Published for the Buddha Jayanti Celebrations, Bombay Committee, by International Book House, Private, Ltd., Bombay. 157 pp. 1956. Re. 1.75)

In *2500 Years of Buddhism* twenty-seven scholars, mostly Indian, attempt to survey and assess the Buddha's Teaching throughout its history, in its more important ramifications and developments. The increasing recognition that Buddhism means the *whole* of Buddhism is contributing to the unification of the Buddhist world. All-inclusiveness is, however, no guarantee of proper distribution of emphasis. It was natural that India should occupy the central position, but the Buddhism of the Far East, so rich in doctrinal and cultural developments, could fittingly have been given more than a meagre dozen pages. We have very readable accounts of "Buddhist Art" and "Buddhist Education," as well as chapters on "Places of Buddhist Interest," "Buddhist Studies in Recent Times," and "Buddhism in Modern Times."

The perspective is rather narrowly historical; no attempt has been made to penetrate into the spirit of the *Dharma*. The usual scholarly nonsense is talked about Buddhism becoming "a theistic religion" because the Buddha's relics were worshipped and about the "deification of the Buddha and the Bodhisattva in Mahayana." In Chapter II, "Origin of Buddhism," we are treated to a long account of the non-Vedic schools of the Buddha's time. The writer seems to entertain no suspicion that the origin of Buddhism might have something to do with the Buddha's enlightenment. In the Foreword Dr. S. Radhakrishnan overstates his case for the Buddha being a Hindu and Buddhism part of Hinduism.

Well-planned and comprehensive though it may be, *2500 Years of Buddhism* will be of use chiefly as a work of historical reference: to know what Buddhism is we must look elsewhere.

Buddhist Sculptures and Monuments is an album of quite attractive plates of some of the best-known examples of Buddhist art. *Places of Buddhist Interest*, though well written and informative, is marred by curiously miscellaneous illustrations, some obviously the work of amateur hands. About the reprint of *The Light of Asia*, probably the most popular English book on Buddhism, nothing need be said except that it is in all likelihood the cheapest on the market.

BHIKSHU SANGHARAKSHITA

Revelation and Reason in Islam. By A. J. ARBERRY. (George Allen and Unwin, Ltd., London. 122 pp. 1957. 12*s*. 6*d*.)

The subject of the relation between revelation and reason is an important one in each of the three religions of the Abrahamic tradition (as we may call it): Judaism, Christianity and Islam. In these Forwood Lectures, delivered at the University of Liverpool in 1956, Professor Arberry surveys the main aspects of the question in Islam. The four lectures have no separate titles, but, roughly speaking, they deal with the attempts to solve the conflict of reason and revelation by the theologians, the philosophers, the authoritarians (or Isma'ilis) and the mystics (Sufis).

Professor Arberry's method is not that of the dry-as-dust summary. He chooses rather to convey to the hearer or reader a general impression of the landscape he surveys by careful choice of significant examples, which are then treated with a degree of fulness. This

presentation makes the subject much more alive; and Professor Arberry's wide familiarity with it ensures that the matters dealt with are not simply selected for their picturesqueness or entertainment value (though many have these qualities) but are genuinely representative of the great mass that is perforce unmentioned.

This method has a further advantage, however, in that it enables Professor Arberry to include accounts of a number of pieces of recently published material; and this may well be the most valuable part of the book for those who, without being experts, have already some knowledge of the subject. Among these pieces of fresh material may be mentioned: recently published works of the philosopher al-Kindi, al-Farabi's essay on eschatology, Nasir-i-Khusran's treatise on the relation between Greek philosophy and Isma'ili doctrine, and a work containing many hitherto unknown anecdotes about Abu Yazid al-Bistami (who is the chief illustration of Sufism). In the first chapter, too, some use is made of a Chester Beatty manuscript containing a critique of the Mu'tazila by a scholar of the Hanbalite school.

In a world in which scholars, despite the development of bibliographical services, tend to be overwhelmed with the flood that pours from the printing presses, it is extremely valuable that one who is familiar with a wide field should call the attention of the learned world to significant works and passages of this kind.

W. Montgomery Watt

An Introduction to the Spiritual Life. By H. Reginald Buckler. (Blackfriars Publications, London. 114 pp. 1956. 11*s.*)

This book was originally published in 1911 under the title *Spiritual Considerations.* No changes except in the title appear to have been made for the present edition, and it is not therefore a fresh addition to the devotional literature of the Roman Catholic Church. It is a series of reflections on various aspects of the spiritual life for which the Parable of the Sower is the starting point; in this parable, "the things of grace" are seen as taught by the "things of nature." The principles that command success in the attainment of the spiritual life are the same as those in the natural life. Men must first of all recognize what the "main end" is for which they strive. In the spiritual life this is "union with God by means of perfect love." Once the end is clearly in view, the means will also present themselves. Father Buckler therefore considers the right pursuit of the means together with the hindrances that arise from the frailties of human nature.

The book abounds in scriptural quotations and rests, of course, on the Roman Catholic dogmatic and ecclesiastical systems. For those who are unable to accept these premises, many parts of the book will have little appeal; otherwise the thoughts and ideas are simple and direct though on a somewhat pedestrian level.

The constant theme is that "acts make habits"; both in the realms of "nature" and of "grace" this psychological truth comes as peril and as opportunity. Father Buckler applies this principle to the active and contemplative life of the Roman Catholic, whether priest, religious or lay. Those for whom the book is intended will find the exposition helpful, though not perhaps those whom Father Buckler describes as "the three great classes of sinners, the heathen, heretics, and bad Catholics"!

F. Kenworthy

A Primer of Necessary Belief. By DAWSON JACKSON. (Victor Gollancz, Ltd., London. 95 pp. 1957. 14*s*.)

Mr. Jackson summarizes his theme thus:—

> I am: being, I love. Others are and love also; each, without exception, throughout mankind and the hierarchies of nature.

He brushes aside—not with a large gesture, but lightly, gently, deftly—the stage properties of academic philosophy, and comes to the point with the innocent directness of a Traherne or a Blake. *I am?* "This needs no proof," he says.

Theologians, scientists, philosophers: all are specialists, working their own little plot, oblivious of the whole. Descartes, a philosopher and therefore a thinker, could say: "I think, therefore I am."

> He does not say: "I love, therefore I am." Yet love is the activity of the whole man, and for my part I am much more certain that I love than that I think. . . .

Love indeed is Mr. Jackson's theme as it is the theme of the *Centuries of Meditation*. Not merely men, but all creatures, all things, stars and barnacles, beetles and lichens, are souls, and heaven is here, now, always.

The book disarms. It silences criticism: it makes the very thought of the irreverent irrelevancies which would be one's only weapon against it seem not merely a lapse from critical decorum but a kind of sacrilege. You don't dare to say, reading Traherne for example: "But young men are *not* glittering and sparkling Angels; young maids are *not* strange seraphic pieces of life and beauty." Mr. Jackson is not Traherne, of course; but it is hard, reading him, not to feel that he is a bird of very much the same feather:—

> It is comically simple: heaven is here. Angels are these people, these creatures, these things, about us. But for some preposterous reason we feel we have got to find means—have got to use these creatures, this place, as means—of *getting* somewhere.
>
> Where?
>
> Where is there to get to from heaven, except hell? We progress, then, earnestly in that direction.
>
> No wonder we have always been scared, like a child locked in a bad dream. Wake! Wake, sleep-walking angels!

But quoting is no good. You get no inkling of the iridescent quality of the whole from these few fragments torn from it. Read the whole and see why this is so. Read the whole and see why a reviewer is reduced to stuttering inarticulateness.

J. P. HOGAN

Saving the Appearances: A Study in Idolatry. By OWEN BARFIELD. (Faber and Faber, Ltd., London. 190 pp. 1957. 21*s*.) Received through the courtesy of the British Council, London.

Mr. H. G. Wells in his *Outline of History* described the evolution of the earth and prehistoric man from the desk, from the point of view of his study, or wherever he wrote his book. This, suggests Mr. Barfield, is absurd. It assumes, for instance, that modern man with his consciousness and equipment could be present in prehistoric days and watch all that was taking place.

Modern man was not there; prehistoric man was; and there was taking place between him and the phenomenal world a participation impossible for modern man. It is highly doubtful—although Mr. Barfield does not use this illustration—whether prehistoric man could recognize his world in the many pictorial representations of it drawn by modern man.

There is a fundamental participation between man as he is at any given period and the phenomenal world around him. This alters the representation of this world. There is an evolution of the consciousness of mankind which, as it were, makes a tree different to that consciousness in the twentieth century from what it was in the sixteenth. The tree in its representation has changed because the consciousness of mankind has done so.

How is man finally to participate in his world without illusion? For answering this Mr. Barfield uses Christian terms and Christian mysticism: a man must participate in Christ. He then sloughs off his old participation in the phenomenal world. In that he was a dreamer and unfree; he did not know what was really happening to him. Through participation in Christ he learns (or consciously creates) what is happening to him, and he becomes free. The evolution of consciousness reaches the conclusion of its meaning.

There are overtones and undertones of profound suggestion in this book not to be conveyed by a summary. The Christian conclusion cannot be very helpful to non-Christians, yet even in this, something breaks through that can be applied to very different religious situations. An original and creative work.

E. G. LEE

The Art of Meditation. By JOEL S. GOLDSMITH. (George Allen and Unwin, Ltd., London. 154 pp. 1957. 9*s.* 6*d.*)

Mr. Goldsmith starts off on the wrong foot:—

> All through the ages there have been spiritually endowed men and women—the mystics of the world—who have known conscious union with God, who have brought the presence and power of God into their actual experience.

We don't *bring* God into our experience: we *find* him there. This isn't a quibble about a word; the difference is crucial. Besides, the implications of this passage are echoed on the dust cover in the blurb to one of Mr. Goldsmith's earlier books which tells us that he studied "the major religions and philosophies of all ages" for thirty years—and then began to apply them to his own experience. The result, as manifest in the book under review, is as superficial as one would expect.

Internal evidence suggests that Mr. Goldsmith is an American, and it may be this which gives him, not merely a vested interest in the Almighty, but an implicit conviction that God has a vested interest in Joel S. Goldsmith:—

> Out of our Christhood, the infinite nature of our being, can flow millions of words, millions of ideas, and why not millions of dollars. What is the difference?

A momentary aberration, think you? Not a bit of it. Mr. Goldsmith quotes with approval "God's in his heaven—all's right with the world"! He shows no inkling that for millions there is no such Transcendental Technical Aid Programme; he is abysmally unaware of the existence of famine, cancer and exile. Dear Mr. Goldsmith, look around you and realize that one day it may happen to you.

J. P. HOGAN

Deeper Secrets of Human History in the Light of the Gospel of St. Matthew. By RUDOLF STEINER. (Anthroposophical Publishing Co., London. 78 pp. Revised edition, 1957. 9*s.* 6*d.*)

> Events in the outer history of the Hebrew people, extending over long, long centuries, are now recapitulated in the destiny of that human being who was Zarathustra incarnated in the body of the Bethlehem Jesus. This—conceived on the vast scale in which it is presented in the Gospel of St. Matthew—is the secret of human history in general.

Nothing whatever can be done with esoteric language of this sort, typical of these three lectures by Rudolf Steiner, except to test it by simple fact.

The Gospel of Matthew is primarily compiled from the Gospel of Mark. This is now a commonplace in all literary and source interpretation of the four Gospels. The Gospel of Mark, the

primary source of the life of Jesus, could be spoken within the length of a usual parliamentary speech. The compiler of the Gospel of Matthew uses in addition other material, but this does not alter his dependence upon Mark. Only an esotericism, making certain demands upon an initiate, could suppose that such a document contains on a vast scale "the secret of human history in general."

The history of the "Hebrew people" over long, long centuries, as far as it is known, or can be known, consisted of conquest, defeat, assimilation of and with other tribes, and all the spasmodic happenings that belong to any race or nation. Only initiation of a particular kind, one assumes, can see this recapitulated in the "Bethlehem Jesus."

E. G. LEE

The Making of the Sermon. By ROBERT J. MCCRACKEN. (SCM Press, Ltd., London. 104 pp. 1956. 10*s.* 6*d.*)

Sermon-making and preaching is like no other literary or speaking task. The sermon is not a lecture, for its main object is not to impart information. It is not a speech, for it is not addressed primarily to any particular situation, perhaps one should say temporal situation. It is not an essay as a literary form, for it is intended to be read aloud before an audience. It still possesses the mark of a man speaking with a mission laid upon him, different from every other kind of mission. Somehow or other the sermon has to give the impression of temporal things seen in the light of eternity. Thus stated, the making of the sermon seems almost an impossible task. It would be if the preacher, no matter how humble, did not carry within himself the nature of his vocation.

This book is full of wise and humble advice from a well-known preacher in New York. But if anyone is prepared to take the advice he should realize the task that is likely to be his. According to the author, Whyte, a famous preacher, was in his study at nine on Mondays, and was usually "free from sermon preparation" by the following Saturday, midday. Then would follow the Sunday with the nervous strain of delivering the sermon; then on the next day he would start preparation again. The author gives a description of his own methods of preparation, and it does not differ very much from this.

The preacher usually has to preach to the same congregation Sunday by Sunday, year after year. He becomes a part of the life of the congregation. Much that is of importance to them pivots continually around him. It is probable that only a life of dedication could undertake this task. How poor a civilization it would be if this dedication, in its various forms, were lost! Sermon-making, in one form or another, is likely to be built into any civilization that tries to live beyond itself.

E. G. LEE

Alcoholics Anonymous: The Story of How Many Thousands of Men and Women Have Recovered from Alcoholism. (Distributed by The World's Work (1913), Ltd., Kingswood, Surrey, on behalf of Alcoholics Anonymous Publishing, Inc., New York and Alanon Publications, London. viii+400 pp. 1957. 25*s*.)

This is an account of a movement which started in a very small way and has now attained world-wide dimensions, an account of how the victims of alcoholism set about the work of freeing themselves from their slavery. I am a medical man and I have had personal experience of the immense difficulties of weaning certain types of alcoholics from their addiction. In the past, I have recommended many alcoholic patients of mine to psychiatrists for expert treatment, but now I am of the opinion that this excellent society, Alcoholics Anonymous, is able to give much greater help to alcoholics than the medical profession is able to give them.

As this interesting book points out, alcoholics reach the stage when they are likely to have lost all motive for living, the stage when they are not only physically but also spiritually broken men and women. For such people the psychiatrists can do very little good, for they are unable to supply what their patients need most; a desire for life. Spiritually speaking, their patients are dead. Now the terms "spiritual experience" and "spiritual awakening" are used frequently in this book, because basically Alcoholics Anonymous is a religious society, although its piety is never allowed to become obtrusive. This puts the society into a far stronger position than the psychiatrists, for it fortifies its members with a firm belief in the existence of some Higher Power able to aid them in their efforts and their belief is supported by their own experience.

To quote from the second Appendix at the end of this book:—

> What often takes place in a few months could seldom have been accomplished by years of self-discipline. With few exceptions our members find that they have tapped an unsuspected inner resource which they presently identify with their own conception of a Power greater than themselves. . . .Our more religious members call it "God-consciousness."

There is a note in this book to the effect that readers who require further information concerning the work of the society can obtain it by applying to BM/Found, London, w.c.1. Personally I feel that it is impossible to speak too highly of this society. People whose mission it is to do good to their fellow men are often inadvertently responsible for considerable harm, but, so far as I can see, Alcoholics Anonymous achieves nothing but unadulterated good. It is carrying out work of the greatest value to the community, and work for which its members are singularly well equipped. We are deeply indebted to this gallant organization and it is to be hoped that this interesting account of its work will find many readers.

KENNETH WALKER

Education and the Philosophic Mind. Edited by A. V. JUDGES. (George G. Harrap and Co., Ltd., London. 205 pp. 1957. 8*s*. 6*d*.)

This series of lectures, given by philosophers representing different strains of thought in the universities today, was offered by the Institute of Education (University of London) to an audience of teachers and others concerned with teachers' problems. It covers a wide field, consisting of the Introduction by Professor Judges, the lectures themselves, ranging from "The Perennial Appeal of Plato" by Sir Charles Morris, including others on "Neo-Thomism" (the Reverend Father Lawson, S.J.), "Scientific Humanism" (Professor Lauwerys), "Behaviourism" (Professor Mace), to "Existentialism" (Pro-

fessor Jeffreys), and finally a masterly summing up and discourse on the relations between philosophy and education by Professor Reid (Professor of the Philosophy of Education, University of London).

Every page repays careful study and will give rise to just that questioning which may well be the beginning of wisdom. This book can be most sincerely recommended to any student, whether he be particularly concerned with education in school or college or otherwise engaged, as it will help to clarify true ideas of *value*. Now that there is so much interest in improving the quality of teachers in general, it is particularly appropriate that such a book should be available for study groups. As Professor Reid points out, we should all ask, as teachers, "Have I considered sufficiently the wisdom of the great teachers and the great philosophers?" and "How do I handle a poem or a small animal or even a plant? With care and reverence, or only with cold detachment. . .?"

The lecture on Neo-Thomism gives further clearly stated beliefs that will provoke searching thought:—

> Education is not primarily the transmission of instruction or information but an introduction to a manner of life, and then companionship in living. That is why the family is the most important and the most effective co-operator with the child in his education.

We teachers, struggling against so many contrary influences, such as crude, violent films, comics and radio or television plays and often the sheer lack of family life now that so many mothers and housewives are out at work and see little of their children, find it hard indeed to introduce our children to what the great thinkers of the past have considered a worthy manner of life. We try to demonstrate and encourage kindness and honesty, and the children respond, only to have them find too much opposition in the adult world. This book, however, as Professor Reid states, "releases from mental isolation" the teacher who is working in the classroom. "And with this sense of significance and of community of thought a teacher is supported and encouraged. . . ."

ELIZABETH CROSS

Preksanakatrayi (Vijayanka, Vikatanitamba and Avantisundari). By V. RAGHAVAN. (Author, University of Madras. iv+30+9 pp. 1956.)

Vijayanka (seventh century) and Vikatanitamba are two of our most famous early Sanskrit poetesses, and traditional *pandits*, especially in South India, are full of juicy anecdotes about them. But barring a few stray verses of theirs preserved in the anthologies and works on poetics, hardly any accurate information about either of them is available. As for Avantisundari, she is believed to be the learned wife of the famous poet and literary critic Rajasekhara (ninth century) who refers to her views *thrice* in his *Kavyamimamsa*.

Using the verses of these poetesses and all reliable accounts of them available, Dr. Raghavan has composed three entertaining one-act plays which are well suited for the stage. If a personal note be permissible on this occasion, the present reviewer would like to add that he spent a pleasant evening witnessing these plays when they were first produced, some years ago, by the students of the Queen Mary's College, Madras.

H. G. NARAHARI

Nurslings of Immortality. By RAYNOR C. JOHNSON. (Hodder and Stoughton, London. 279 pp. 1957. 25*s*.)

The purpose of this book is to popularize Mr. Douglas Fawcett's philosophy, contained in the *Zermatt Dialogues* in which he attempts to interpret the universe in terms of "imaginism," according to which it is divine imagination, not reason, that sustains the universe. A short account of some of the author's main beliefs and contentions will make it clear that he lives in a world of abnormalities. For him, as Gibbon said of the early Christians, the natural laws are suspended. He is a firm believer in telepathy and clairvoyance, table rappings, poltergeist happenings, automatic writings and paranormal phenomena. It is difficult to accept as the author does the experience of one Mrs. Bendit whose future was foretold by a gypsy woman. Common sense suggests that there was collusion between the hostess and the fortune-teller. Rooms and houses are haunted by ghosts and other apparitions. He accepts the statement of Sir William Crookes that he had seen a heavy dining room table rise one and a half feet from the floor in circumstances where trickery was impossible. He contends that poltergeist effects are remarkably well attested:—

> There are acoustical effects such as unexplained noises in empty rooms, sound of hammer blows or taps on walls, ceilings and bedposts, sounds of breaking glass and of many other varieties, where there is no apparent physical cause.

Let us be perfectly honest. It would be better to be dead than live in the haunted world in which the author imagines himself to be dwelling.

The future life he envisages is a much more incredible sort of existence which few will feel disposed to endure. The author gives it as his considered judgment

> that certain deceased persons have, beyond any reasonable doubt, demonstrated their survival in the fullness of their powers of the change we call death.

He claims to have recently received messages from a friend who died twelve years ago. In the twelfth chapter he is at great pains to portray the nature of the "next life." Most of his conclusions regarding the seven planes or levels of future existence are based on supposed communications from F. W. H. Myers, who died on January 17th, 1901. It may interest readers to know that on the third plane sexual love and marriage are possible for those who still hanker after the fleshpots of this earth, but there is no childbirth. Enough has been written to indicate the nature of this book.

C. COLLIN DAVIES

[The reviewer may have valid reasons of his own for doubting the explanations of Mr. Johnson, but he is certainly mistaken in assuming that no abnormal phenomena occur and that no such phenomena are worth investigating. If he would study the genuine literature on the subject, including Mr. F. W. H. Myers's *Human Personality and Its Survival of Bodily Death,* he would be convinced that no reasoning man can brush aside the genuineness of many cases of telepathy, clairvoyance, levitation, etc.—ED.]

Indian Writers at Chidambaram. Edited by HILLA VAKEEL. (The P.E.N. All-India Centre, Bombay 6. 405 pp. 1957. Rs. 7.50)

No other organization has done so much to foster a sense of unity among writers, to promote their interests, and to emphasize the role of the man of letters in the cause of world peace and brotherhood as the P.E.N.—the world association of poets, playwrights, editors, essayists and novelists—the Indian Centre of which was founded in 1933 by Madame Sophia Wadia with Ra-

bindranath Tagore as its first President. Its history during the past two decades has been one of continued progress and consolidation. The first All-India Writers' Conference, held at Jaipur in 1945, was indeed a "milestone for Indian letters." Truly did Sarojini Naidu then declare that though India's children "speak with many tongues, they can only speak with one, undivided heart," —a sentiment reiterated by Gurdial Mallik, quoting from a mediæval mystic:—

> There may be different kinds of oil in different lamps, the wicks may also be of different kinds, but when they burn, we have the same flame and illumination.

The present book, which records the proceedings of the Third Conference, gives a full view of the current state of the different literatures of India, each dealt with by an expert in the field. The Symposium on the influence of the *Ramayana* on various Indian languages reminds us that whatever may be lost to us, this epic of epics, this heritage of heritages, is there for all time to give us solace and soul force. The brilliant addresses of Pandit Nehru, Dr. Radhakrishnan and Dr. C. P. Ramaswami Aiyar at the beginning form no less an interesting part of the book. The appendices at the end are useful. Miss Vakeel has done a good job of editing, while the printing and get-up achieve a good standard of efficiency.

R. BANGARUSWAMI

Gods and Heroes of the Greeks. By H. J. ROSE. (Methuen and Co., Ltd., London. 202 pp. 1957. 10*s.* 6*d.*)

Professor Rose is the author of several excellent handbooks on the Greek and Latin classics, and the translator of Pettazoni's *The All-Knowing God.* His latest small volume is a sound and simple coverage of the stories of ancient Greece, and will be useful to students and others who have not a wide knowledge of classical literature.

He is at pains to distinguish between the different types of classical stories—myths proper, sagas and folk tales. A myth is the result of imaginative reflection; a saga has an historical basis, but may be full of fictitious detail; a folk tale differs from both of these in that it is primarily concerned with a desire to amuse.

The Ancient Greeks took their myths seriously, believing everything written about their gods to be true. Though there was nothing to hinder those who tried to explain away some myths as allegories, impiety was a punishable offence in Athens, but was confined to neglect of ritual, or the publication of theories which denied the existence of some or all of the Olympian deities, thus doing away with the basic reason for worshipping them at all.

It never occurred to the ancients to criticize their gods and goddesses on moral grounds. Only when the great ages of myth-making were past did Zeus or Aphrodite's immoral conduct appear as bad examples of behaviour, and the idea gained ground that there are ethical rules binding on gods and mortals alike.

Professor Rose's book, which might be described as a highbrow "Reader's Digest" of his subject, naturally suffers from oversimplification. But his condensations of the Greek stories are well done, and his occasional comments illuminating, if not always showing awareness that there may be other views of mythology than his own. It will make very pleasant reading for the young student, however, and his dedication "To all the children who like me to tell them stories" is apt and disarming of criticism of a maturer kind.

DENNIS GRAY STOLL

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra,** this month, describes his encounter with a pioneer line of scientific research. One of the most hopeful aspects of twentieth-century science is the gradually spreading recognition of psychic forces. Telepathy, the "PK effect," warning dreams, are established facts since the experiments of J. B. Rhine, S. G. Soal, Maurice Bateman and the late Professor Gilbert Murray. Mr. de la Warr's tracing of similar forces in other fields is therefore important, even if some of his results remain *sub judice*; and he says well indeed when he suggests that the time has come to reconsider what constitutes matter.—ED.]

One August evening at Leigh-on-Sea we were talking about currents of thought and atmospherics, gloomy and joyful, in rooms and buildings. A friend of mine, Donald Pritchard, a teacher in a Training College at Birmingham, urged me to visit the De la Warr Laboratories at Raleigh Road, Oxford, where I would see some remarkable results achieved through conscious experiments on plants, animals and human beings. So, in the company of my wife and two very sceptical scientist friends, we decided to visit these Laboratories. We set off the next day and arranged an interview with Mr. George de la Warr. It was as lovely a day of sunshine as we had seen this summer. The Laboratories, perched on a hill, were encircled by green lawns and flowers and the site vindicated in beauty the artist that planned it. Mr. de la Warr received us with great courtesy and, in the three hours we spent there, explained to us the purpose of his work and the results achieved. Some readers of THE ARYAN PATH are already familiar with Langston Day's *New Worlds Beyond the Atom*,[1] which gives an idea of the ramifications of radinic and electronic therapy and whose reference is made to what Goethe called "vibrations" and Reichenbach "the odic force." Further details will be found in the new quarterly journal *Mind and Matter*. Mr. de la Warr told us about a vital energy found in light, heat and living cells, which was used for healing and the relief of pains.

According to Mr. de la Warr the exposition of the power of the mind calls for immediate reconsideration by the scientific world as to what constitutes matter. The materialistic patterns of life have withdrawn from spiritual values, whereas a greater knowledge would have integrated them. But new light can be brought to bear on many of our daily problems. Diseases can be cured. Important evidence exists which can demonstrate that

> even the negative emotional forces of greed and hatred can be connected into those, for instance, of love, harmony and understanding by the judicious application of these same principles.

Our scientist friends were somewhat amused upon hearing this.

The rigidly orthodox scientist tends, like his counterpart in religion, to close his mind to anything unusual and not already proven by authority. Scientific accuracy and love of truth is something to be highly praised; but bigotry is no more attractive in science than anywhere else, and the realm of the possible is very much greater than some scientists are willing or able to imagine.

Mr. de la Warr told an American editor of a journal on farming, whose experiment is recorded in the June issue of *Mind and Matter*, that the radiations of the mother plant help the infant plant to grow even if the new child is far away. Its protective rays can reach it even from a distance. Many experiments have shown this to be true. Donald Pritchard is now trying this himself and will let me have his results when he visits me in Paris in November. The editor of the farming journal, Mr. J. Rodale, also refers to an article by a

[1] Reviewed in THE ARYAN PATH, February 1957, p. 90.

minister who proved he could aid the growth of a plant by praying for it. There are many photographs in the De la Warr Laboratories, taken by a specially devised camera, which show amazing results. Sir J. C. Bose would have found a great collaborator in George de la Warr!

It is with the various methods of evoking this energy that Mr. de la Warr is primarily concerned at the Laboratories. An apparatus has been invented for this purpose and many are being trained to use it. Fascinating experiments have shown that plants and animals have improved through the treatment administered by thought forces. My wife and I saw these experiments, and while we were baffled by many of them, we recognized the possibility of such results being achieved. Our scientist friends, however, had a series of questions to put regarding proof. To use George de la Warr's words:—

> The results of our experiments on plants and soils are *facts,* and they can be repeated in varying degrees by others. The implications are tremendous, and when, in due course, our work is taken seriously by scientists, I submit that they must inevitably review their whole concept of what constitutes matter. With the right thoughts and temperament it is possible for a person to evoke and direct this Divine Energy. Where then is the provision for this Energy in the equations of the scientist? How can he apply his law for the conservation of energy, if the power of the Mind is not included? Why should the physicist admit the presence of a Divine Source of life on Sundays and deny it on week days in his Laboratory?

The well-known doctor and writer, Kenneth Walker, says:—

> The last half century has seen a revolution in physics and I believe that the next fifty years will witness even greater changes in the science of life. Personally I feel that the biologists are far more outdated with their crude symbolism of machinery than were the physicists before the advent of Einstein. Who knows but that George de la Warr may have stumbled across certain new principles of immense importance to the biologists. Much of what has been written about him in this book will be discredited, but something of great value will remain.

Speaking as a humanist, I am inclined to agree. It might, by the way, interest some readers to know that among the patrons of the De la Warr Committee is to be found the name of Ropsang Rampa, the Tibetan Lama and author of the fascinating though highly controversial book *The Third Eye.* When George de la Warr met him he was surprised to hear Lama Rampa speak with a pronounced Welsh accent.

As I look back on my talk with Mr. de la Warr I am a little uncertain about some points, which deeper apprehension may resolve. But I cannot help feeling that Mr. de la Warr is trying to relate ordinary objects of research to the source of all. If we miss this relatedness and live partial lives at the periphery instead of from the source or centre, our vision will be dimmed and we shall achieve neither intuitive insight nor spiritual maturity.

BALDOON DHINGRA

MYSTIC

The world's a giant window to your eyes,
And through it you discern another world
Where time is not, and hidden truths are flowers
With secret splendours delicately unfurled.

In seasons, birdsong, fragrance of the earth,
You read intuitively a marvellous message
Beyond the power of others to divine;
The universe itself is but a presage.

HERBERT BLUEN

ENDS AND SAYINGS

"——————ends of verse
And sayings of philosophers."
HUDIBRAS

It is a pity that, although the value of forests as the silent guardians of two things most essential to human life—earth and water—has so often been emphasized, repeated advice has not had the desired effect. The misuse of forests by man goes on apace unmindful of the consequences. Mira Behn strikes a note of warning in a special article contributed to *The Statesman* (Delhi); she urges the immediate need to check soil erosion which is mainly responsible for floods in Kashmir, which have reached unprecedented proportions:—

We have to look to the root cause, and that is to be found in the upper areas of the Jhelum catchment basin—in all the side valleys whose waters drain into the main river. I have lately been living in one of these upper valleys for three years, and have watched with my own eyes the disastrous method of cultivation which is nowadays in progress on the steep lands above the rice fields. In recent years the Gujars, who used to be nomadic, have begun settling down on the land in large numbers. All the best lands having been occupied already by the Kashmiris, the only thing left to the Gujars has been the steep lands above the terraced rice fields.

Grazing is another cause of the evil of ever-spreading erosion on the banks of rivers. To control this denuding process, stream-bank planting has been adopted by most progressive countries as a systematic measure of protection. It is essential to raise protective forest-belts on either side of troublesome hill streams. The misuse of such forests for indiscriminate grazing not only deprives the country of valuable timber, fuel and a host of minor products but also upsets the fertility of the soil and adversely affects the water-basin.

Describing the indiscriminate use of the slopes in the Jhelum catchment basin, Mira Behn continues:—

In their desperate need—for many of them are very poor—these Gujars have taken to ploughing the slopes, some of which are so steep that the bullocks can hardly keep a foothold as they scramble along. And those slopes which the bullocks cannot manage, the men will dig by hand. In addition to this they are, year by year, working their way into the edge of the forests above. Worst of all is the fact that on these exposed mountain slopes they sow maize, which is known to all anti-erosion experts as one of the worst crops for loosening soil and starting floods.

The terracing of fields on steep slopes with Government assistance and the encouragement of wheat growing in those terraces instead of maize are suggested by her as the immediate solution to this problem. Although it may be a very big and difficult job, she urges:—

It is only by checking the erosion, and stopping the downrush of rainwater from the mountains that ordeals like the one Kashmir is just now staggering under can be made things of the past. The alternative will be an even more uncontrollable river, rising higher and higher year by year on its bed of silt, and added to that the precious top soil of the mountain slopes will be all washed away, with the result that the Gujar's fields will no longer be able to produce maize, and by that time it will be too late to hope for even a grass covering.

We may draw the attention of Mira Behn and all Government officials of the Agricultural Departments to a very valuable paper which we published last year on "The World's Deserts on the March" by Mr. J. L. Foster (THE ARYAN PATH, August 1956, and Reprint No. 20 of the Indian Institute of World Culture).

The Wolfenden Committee's Report on Vice in Britain, published recently, dispels the popular notion that most women who become prostitutes do so because of economic distress. Although social conditions in Britain and India vary, there is no denying the fact that

in both countries many women take to the profession not because they are driven to it but because they prefer it to other available jobs, as they can earn easy money without the drudgery and discipline of regular work. That this practice is not unknown in India is proved by the fact that there are castes and classes which have always allowed their women to earn a living through prostitution. The *devadasi* of old has reincarnated as the new class of entertainers: women practising the profession strictly as a business, without moral qualms, the hardest to wean from it. The Wolfenden Committee rightly rejected the idea of licensed brothels:—

> Prostitution can be eradicated only through measures directed to a better understanding and investigation of sex relationships and to raising of the social and moral outlook of society as a whole. The licensing and toleration of brothels by the State would make nonsense of such measures, for it would imply that the State recognized prostitution as a social necessity.

No man-made law can ever make a person saintly; the will to self-reform must be there. This is stressed by the Committee; it points to the prevalence of prostitution in many civilizations through many centuries; failure to stamp it out by repressive legislation has proved that it cannot be eradicated as long as there are enough men wanting prostitutes to keep the trade alive. What is needed, therefore, is the Will, and not merely the desire, to give up time-sanctioned social evils. In this connection it is worth while to recall what H. P. Blavatsky has said about human Will. She writes:—

> Will is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

Continuing, she observes that, while Will is the offspring of the Divine in man, desire is the motive power of the animal life. And as long as man senses not the Divinity seated in his material body—the shrine of his sensations, appropriately called the Temple of Solomon—he cannot distinguish between Will and Desire. No wonder, therefore, that

> in our race and generation the one "temple in the Universe" is in rare cases—*within* us; but our body and mind have been too defiled by both Sin and Science to be outwardly *now* anything better than a fane of iniquity and error.

In the light of these hard facts, it is rather pathetic to read of the U.P. Government's brave scheme (*The Hindustan Times*) designed to put an end to prostitution. Although it is well-meaning, one should not overlook the fact that mere good will and appeals to moral values cannot drive prostitution away. There are deep-rooted psychological and social causes. If the opening of rescue homes could solve the problem, prostitution must have ceased to exist ages ago; Premchand in that famous novel *Seva Sadan* has shown the hollowness of such schemes. The Inquiry Committee appointed by the Central Social Welfare Board a few years ago brought out the fact that many of these institutions are run as squalid prisons, if not as dens of vice. By individual reform alone, by the recognition of the inner Divinity, and the consequent awareness of the sanctity of the human body, can vice be curbed and not by any amount of outward legislation directed to cleansing. But the perception of that truth needs knowledge of the Soul and of Soul powers.

At the Liberal International's tenth Congress, held last August at Oxford, there were some interesting comments on the world situation. These ranged from those of Herr Willy Bretscher, editor-in-chief of the Swiss daily *Neue Zurcher Zeitung,* who advocated the creation of a great military conventional armaments force, to those of Don Salvador de Madariaga, who treated the problems more from the philosophical point of view.

Herr Bretscher suggested defence by a combination of professional soldiers, in specialized branches, with highly trained and well-equipped militia troops. De Madariaga, the President of Honour of the International, put the problem of the West's defence on another basis. He spoke of the error of not understanding the difference between "power based on fear" and "authority based on faith." He also referred to the fact that "world affairs were now at last being determined by public opinion." Mr. Jo Grimond, the Liberal Parliamentary Leader, spoke of the need for an "effective political force" to meet the new problems of today. The final, but not unanimous, resolution, passed after long discussions (*Manchester Guardian,* September 2nd, 1957) was that the West should continue to strengthen conventional armaments. Delegates with practical experience of Communism supported this; others, whose knowledge was indirect, felt it to be dangerous to put too much faith in armaments, and were more concerned about ideologies and economic aspects. On the constructive side, a policy was approved of demonstrating the practical superiority of a free democratic order, and of affording help to oppressed peoples for their liberation.

At the same time the World Federalists were meeting at the Hague, where the suggestion was put forward that what is needed is a strong International World Police Force. Yet, whether we have a strong International World Police Force, or a strong army on the old lines and nuclear weapons which can destroy everything, one is reminded of the ominous prophecy of H. P. Blavatsky in a "story" about "THE INSTANTANEOUS DESTRUCTION BY PNEUMO-DYNO-VRIL OF THE LAST 2,000,000 OF SOLDIERS IN THE FIELD, ON THE WESTERN PORTION OF THE GLOBE."

Can we not avoid that by "authority based on faith"?

As the number of criminals grows, so must a police force grow; as nuclear weapons increase on the one hand, so must they increase on the other. If nations that think they have right on their side would stop making nuclear weapons completely, there would be no need for the other side (which also thinks itself in the right) to make any further weapons. It is not by disarmament conferences, but only by the decision to stop making armaments that the race to be the holder of the greatest, and worst, weapons can be stopped. But moral force is needed to arrive at such conclusions; absent in most of the present political leaders, that moral force is energizing a growing number of citizens in every country.

Among recent suggestions made in the Rajya Sabha by Rajkumari Amrit Kaur, India's former Health Minister, for financing the Second Five-Year Plan, was the levy of a cess on marriage, a cess on parents for every child after the first two and a health cess. These controversial proposals seek not only to find money for the Plan but also, with the help of family planners, to check population increase. Shri V. K. Krishna Menon, on the other hand, in a recent speech at Bombay, deprecated efforts to check the growth of population in order to improve economic conditions. The remedy, according to him, lay in the increased production of foodstuffs.

While the two leaders in their "single blessedness" hold opposite views in regard to population, a third allays the fears of family planners by denying that an increased birth rate is opposed to prosperity. Mr. Dag Hammarskjoeld, in his "Report on the World Social Situation" to the United Nations, states:—

> The world's farms and fisheries can keep on producing more and more.... World population is going up about 1½ per cent a year and world food production about 2½ per cent a year.

He notes, however, that there are vast differences among countries and regions.

In the Far East, agricultural production is rising 2 per cent a year and population only 1¼ per cent. In Latin America, on the other hand, population is rising faster—2.4 per cent, against 2.2 per cent.

As man makes more effective use of land and tractors, he can increase food production to keep pace with population growth. Large families should have tax exemptions rather than the suggested tax levy. Children, far from being regarded as useless mouths to feed, should be credited with having hands, and—what is much more valuable—brains, to work in future for the country. The road to prosperity is a gradual rise, with more production and consumption ensuring a rising standard of living for all. The granting of not only tax exemptions but also cash allowances for all children after the first, in certain democratic countries such as Australia, Britain, France and New Zealand among others, shows that some countries feel there is no need to take a dim view of marriage and children.

What is very necessary, however, is a proper definition of a high standard of living. High on what plane? On that of hot water and soap and cabbages and oranges only? Or also on that of the cleansing waters of right knowledge and of moral principles? Or on that, besides, of spiritual nourishment, of noble thinking and holiness of life?

Patients and Doctors is a Pelican book written for the layman by Dr. Kenneth Walker in his inimitable style. Our esteemed friend Dr. Alva Benjamin writes about it:—

"It will be welcomed by the layman who takes an interest in health matters. The book is described as being a popular guide to doctors and their ways, and, one might also add, to patients and their devious ways. The historic and descriptive as well as the professional and lay aspects of health matters are all dealt with lightly as well as learnedly.

Whilst wholeheartedly recommending this book, there are one or two points on which I would like to take the author to task.

On p. 20, where Mr. Walker discusses homœopathic treatment, he states that "things which *seem* to be similar are not necessarily identical." No one will deny that statement; but homœopathy means "similar" suffering, not "identical" suffering; therefore the treatment is based on similarities, not on identities.

His facile analogy between homœopathic treatment and the Hindu doctor painting his jaundiced patient with turmeric is unworthy of the author. The similarity between the patient's symptoms and those of the drug is based on vital reactions between the two, and not merely on an "outward" physical similarity.

The homœopathic remedies used are not mere dilutions but potencies prepared in a special way, which liberates the energy latent but not available in the crude drug.

It is good to see that Mr. Walker stresses the need for the whole man to be treated when ill. This, however, is very seldom done in the dominant school of medicine, but is the accepted practice amongst homœopathic physicians."

HENRY DAVIS COMPANY
(Private) LIMITED

IMPORTERS

of

ATLAS **PENCILS and LEADS**

SCRIPTO **MECHANICAL PENCILS**

DOBBINS **AGRICULTURAL SPRAYERS, Etc.**

BOSTITCH **STAPLING MACHINES and REFILLS**

Enquiries Invited

Head Office:

18, ELPHINSTONE CIRCLE

BOMBAY I

THROUGH THE GATES OF GOLD

A Fragment of Thought

By M.C.

"Secreted and hidden in the heart of the world and in the heart of man is the light which can illumine all life, the future and the past. Shall we not search for it?"

Price Rs. 2 **Postage extra**

Theosophy Co. (India) Private Ltd.

51 Mahatma Gandhi Road

BOMBAY 1